

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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He Prayed

(Based on the Prayer Life of Jesus)

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| He prayed as he stood in Jordan To begin a mission of love; | Luke 3:21 |
| He prayed before the break of morn, For guidance from above. | Mark 1:35 |
| He prayed all night before he called The twelve to follow him; | Luke 6:12 |
| He prayed beyond the close of day In twilight shadows dim. | Matt. 14:23 |
| He prayed for human confidence— For faith to be made bold; | Luke 9:18 |
| He prayed till heaven glorified His person and his goal. | Luke 9:29 |
| He prayed with joy at their return With hearts inspired and blest; | Luke 10:21 |
| He prayed in tears to raise the dead And shamed the doubting guest. | John 11:41 |
| He prayed and taught them how to pray With words to guide the way; | Luke 11:1 |
| He prayed from his own troubled soul And cried "What can I say?" | John 12:27 |
| He prayed twice on his knees, And then fell on his face; | Luke 22:41 |
| He prayed till sweat became as drops of blood While drinking sin's disgrace. | Luke 22:44 |
| He prayed for those about him then, For all as yet unborn; | John 17 |
| He prayed for one who stood in fear Beside the fire of scorn. | Luke 22:32 |
| He prayed "Father forgive them, They know not what they do." | Luke 23:34 |
| He prayed at Calvary's darkest hour, "Oh, Father, where are you?" | Mark 15:34 |
| He prayed at last with dying breath, And bowed his head in peace; "Into Thy hands I commend my spirit" And this earthly prayer life ceased. | Luke 23:46 |

—Rev. J. Tillman Lake
First Baptist Church, Campobello, S. C.

A SIGNPOST TO CALVARY!

By Evangelist Leslie Greening
13 Wollaston Road, Dorchester, Dorset, England

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son."—Gen. 22:1-13.

I want to call your attention to one of the best-known, as well as one of the best-loved, narratives of the Old Testament. The reason why I call your attention to it, however, is not because of its natural attraction and fascination, but because it constitutes one of the most perfect pictures of the death of Christ to be found anywhere in the Bible—hence my title "A Signpost

to Calvary." Here, in chapter 22 of Genesis we find, in type and shadow, what we often sing about in a familiar old hymn, "The old, old, story of Jesus and His love."

In the previous chapter there is the record of the birth of Isaac, described in simple language as if it were an event of small importance, yet there was something about the birth of Abraham's child which made the event momentous, for this was the child of promise from whom was to spring a posterity numberless as the stars and multitudinous as the sands of the shore. The birth of Isaac was, in many respects, one of the most important events in Old Testament history, and it had long been foretold and expected.

For many years Abraham's faith had been sorely tried in waiting for the promised heir, but at length the child is born, and there was great joy in the father's heart. We know, do we not, what great hopes center in every child. Every parent, worthy of the name, has fond hopes and expectations for their children. The writer remembers with what strange feelings he held his first-born son in his arms and how, as he gazed down on the little bundle of potential good or evil, a fervent prayer went up to God that He who had given life would accept it back again, and, if it could please Him, make this lad a flaming evangelist to carry the Gospel to multitudes. Over fifteen years have passed since then, and God, in His great mercy, has led that lad to a saving knowledge of Himself, and a few weeks before this sermon was written, the writer had the inexpressible joy of hearing his lad give a public testimony for Christ at a youth rally for the first time.

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THE COMFORTER

By Charles H. Spurgeon

Good old Simeon called Jesus the consolation of Israel; and so He was. Before His actual appearance, His name was the day-star; cheering the darkness, and prophetic of the rising sun. To Him they looked with the same hope which cheers the nightly watcher, when from the lonely castle-top He sees the fairest of the stars, and hails her as the usher of the morn. When He was on earth, He must have been the consolation of all those who were privileged to be His companions.

We can imagine how readily the disciples would run to Christ to tell Him of their griefs, and how sweetly, with that matchless intonation of His voice, He would speak to them and bid their fears be gone. Like children, they would consider Him as their Father; and to Him every want, every groan, every sorrow, every agony, would at once be carried; and He, like a wise physician, had a balm for every wound; He had mingled a cordial for their every care; and readily did He dispense some mighty remedy to allay all the fever of their troubles.

Oh! it must have been sweet to have lived with Christ. Surely, sorrows were then but joys in masks, because they gave an opportunity to go to Jesus to have them removed. Oh! would to God, some of us may say, that we could

have lain our weary heads upon the bosom of Jesus, and that our birth had been in that happy era, when we might have heard His kind voice, and seen His kind look, when He said, "Let the weary ones come unto me."

But now He was about to die. Great prophecies were to be fulfilled and great purposes were to be answered; therefore, Jesus must go. It behooved Him to suffer, that He might be made a propitiation for our sins. It behooved Him to

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Rev. Charles H. Spurgeon

THE EDITOR'S Notes

by John R. Rice

Although the editor is away in revival, all personal mail to him should be addressed to The Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.

By Train to Canadian Maritime Provinces

On Thursday night, October 9, our party took a train at Chicago for Moncton, New Brunswick. With me were Mrs. Rice and secretary, Miss Viola Walden. We left the Dearborn Street Station at 8:00 p.m. on the Canadian National Railroad. The next morning we were in Toronto, just had time to change trains for Montreal. We arrived at Montreal about 7:00 p.m. Friday night, had time to check our bags with the red cap and eat in the restaurant station, then on to another Canadian National train through Quebec, on up the St. Lawrence River to Mont-Joli, then southeast to Moncton, near the Bay of Fundy. Thus we travelled through Ontario and Quebec provinces, and most of New Brunswick. Here we are on Atlantic Standard Time, one hour further East than New York City and Boston. On the train at odd hours I hooked up my dictating machine in a Pullman bedroom, and again in the Men's Lounge of the train, and dictated some fifty letters.

We enjoyed the beautiful St. Lawrence River, and the autumn foliage is beautiful beyond description. We arrived at Moncton at 2:30 p.m. Saturday, October 11, are happily settled in an apartment here for the three weeks' revival campaign sponsored by a number of Moncton churches.

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Christians Ought to Vote!

By the Editor

This is the last issue of *The Sword of the Lord* before the national presidential election. We urge every Christian who is eligible to vote, that he go to the polls and cast a Christian vote. We hope that pastors will earnestly urge their people to vote, as a Christian duty.

Many Scriptures Teach Active Participation in Government

Moses, the greatest character in the Old Testament, certainly one of the greatest men of God ever to live on the earth, was law-giver and ruler of the nation Israel. David, the greatest of the kings of Israel was an inspired prophet, was a human ancestor of the Lord Jesus and a type of Christ. He and his son, King Solomon, given wisdom from Heaven, reigned over Israel at the nation's mightiest expanse.

Even in captivity, Daniel was governor and prime minister under the reign of five world emperors, was one of the purest characters in the Bible. Nehemiah ruled the reconstructed city of Jerusalem. Hezekiah and Josiah are great examples of godly kings.

God is interested in human kingdoms. In fact, we are clearly taught that King Nebuchadnezzar was put on his throne and directed by the hand of God.

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from

his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will."—Dan. 5:20, 21.

Notice the statement that "the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will." It is foolish to suppose that God is indifferent to governments on earth.

In Romans 13 we are taught that "the powers that be are ordained of God," that rulers are the ministers of God to whom we are to be subject for conscience sake. We are elsewhere taught to pray for kings and governors, to pay taxes, to obey the laws.

In America the people rule. Every president, every governor and

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Evangelist Leslie Greening

The New Revised Standard Version

STATEMENT OF DR. CARL MCINTIRE, PRESIDENT OF THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES, CONCERNING THE PUBLICATION OF THE NEW REVISED STANDARD VERSION OF THE BIBLE

The new Revised Standard Bible, just issued by the National Council of the Churches of Christ in the U. S. A., should not be accepted by the Christian public for use in public or private worship or devotions. The meetings set up across the United States to celebrate the issuing of this Bible have been arranged without the people having an opportunity to examine the book itself. We have just examined the text and there are sufficient reasons why the King James Version should not be discarded by the churches in favor of the new. These reasons include:

1. *The teaching of the virgin birth of Christ*, a fundamental doctrine of the Christian faith, has been eliminated from the text of the Old Testament. The famous passage used so much at Christmas time, Isaiah 7:14, deletes the word "virgin" and substitutes "a young woman." The glory of the predictive prophecy in this Isaiah passage, delivered 750 years before Christ and specifically said to be fulfilled by the virgin in Matthew 1:23 as spoken by the Lord through the prophets, has been destroyed. All the other translations—the Septuagint, the King James Version, the English Revised Version of 1881, the American Standard Version of 1901—had the word "virgin" in fidelity to the Hebrew text. This is a tragic flaw which destroys the usefulness of the book for God's people.

2. *There is no distinction made in the text between the actual translation of the Greek and Hebrew and the words added by the translators themselves.* In the King James Version this is indicated by italics. No Christian can permit his faith and his soul's welfare to rest in a book which makes no distinction between what man has added and what God has given. There are hundreds of such instances in the new Bible.

3. *The new Bible is copyrighted by the National Council of Churches.* The King James Version is copyrighted by no one and belongs to the entire Christian church. Any Bible that should receive universal acceptance must belong to all the people of God regardless of how they may interpret it.

4. *Possession of copyright means that the National Council controls the use which is made of this Bible in Sunday school lessons and numerous other ways, besides receiving profits from the sale of the Bible in order to aid their own interests.*

5. *The publicity in behalf of this book offers it as an "official" Protestant Bible.* In the very nature of the Protestant faith it is impossible to have any "authority" issue

an "official" book. The King James Version has won universal approval because of the merits of the book itself, and it is on this level alone that the new NCC Bible must stand in the judgment of Protestants throughout the world.

6. *The NCC Bible is the product of liberal or modernist scholarship.* The committee which prepared the text is listed on the back flap of the jacket. It is headed by Dr. Luther A. Weigle, former head of Yale Divinity School. Not a single conservative, fundamental scholar is listed among the committee.

7. *The preface*, which concludes by giving an estimate of the Bible, fails to say that the Bible is the Word of God or has been historically accepted as the Word of God by the great evangelical churches. It in no way represents the book as being inspired or the infallible Word of the living God. The statement is an expression of the current modernist or neo-orthodox view concerning the Scriptures, and represents a viewpoint which those who hold the orthodox and fundamental position cannot accept.

By this book the authority of the Bible is undermined, while the authority of the National Council of Churches is sought to be elevated.

Although there are a few English words whose meanings have changed since the King James Version was issued and although some additional manuscript information has come to light, the use of such as an appeal to secure the acceptance by the Christian world of this new Bible can never be sufficient to justify the ignoring of the way in which the Word of God has been tampered with and obscured in the new translation.

The King James Version, woven into the hearts and memories of millions, must continue to have first place in the English-speaking world until the day when a faithful translation, honoring the Hebrew and Greek text and including the changes in meaning of the few English words, may be forthcoming.

A Bad Mistake

In the September 26th SWORD OF THE LORD, bottom of page 3, in the article on "Russellism, or Jehovah's Witnesses," a typographical error caused Dr. James M. Gray, as quoted by Wm. C. Irvine, to say, "In the first place, the New Testament teaches that death does mean extinction of being." That is exactly the opposite of what Dr. Gray said and what we believe. The New Testament teaches that death does NOT mean extinction of being. Those who think that death means annihilation and ceasing to be would have to teach that Jesus Christ ceased to be when He died on the cross. Russellism is wrong. Death does not mean annihilation in the Bible.

The Letters I Couldn't Answer!

By Grace Rice MacMullen

These three letters have been on my desk a week. How can I answer them? They want THE SWORD OF THE LORD, but cannot pay for it. The Ministers and Missionaries Fund is constantly being depleted by requests from worthy people who need and want THE SWORD OF THE LORD. Since these have had a chance to receive the paper for a while, maybe their subscription should not be renewed. Yet how can we refuse them a paper which contributes so much blessing to these so far away?

Maybe you can help me answer the letters—somehow I feel it should be with a glad "Yes"! Here they are:

"In answer to your letters I deeply regret to inform you that, in spite of my eagerness and efforts, I could not make my subscription to THE SWORD OF THE LORD renewed.

"I have tried my best but to no avail, for sending our local currency to foreign countries is keenly screened. Unless the article to be paid is of great importance, it would not be allowed. In fact our imports are limited even. So I hope you understand me. I like the paper very much but I can't help it.

"Hence, I'm very grateful and regardant to the soul, unknown to me, of whose kindness and benevolence my subscription to THE SWORD OF THE LORD was made possible for one year. May the Good Lord be with you all always."

Casimiro R. Marquez
Rizal, Philippines.

"I praise the Lord for your paper for it is a soul-winning paper, and has taught me much.

"You have supplied me rich messages from the Word of God, which has come to me from time to time, which was just given to me free of charge, and so I praise God for it.

"As far as Christian magazines are concerned, I am just living by grace, they are just sent to me by God's people, and you are one of those.

"I am receiving just a small amount from my church which I am pastoring, and so I could not afford to subscribe.

"Last time the Lord provided me money, and so what I did, I bought several books of Dr. Rice, and now I plan again to buy *The Home as the Lord provides the money.*"

Tiburcio R. Gabo
Cuyo, Palawan, Philippines

"I was a keen reader of THE SWORD OF THE LORD, a weekly newspaper edited by Evangelist John R. Rice. I had been aware of the fact that my subscription had expired and had tried every way possible to get International Money Order to send to you. You are aware, no doubt, of the fact that our British Postal Orders are not negotiable in America. One often finds a tough time with the Authorities before one can be issued an International Money Order, and in many cases with no success at all! I am often times extremely worried to miss the

Preaching ~ Power ~ Promotion



"... the word of the Lord... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall
Minister of Revival Promotion
Sword of the Lord Foundation

GOD'S WORD TO THE LOST

All in sin:—"None righteous, no, not one" (Rom. 3:10-20).

1. By nature—"Born in sin" (Psa. 51:5). "Children of wrath" (Eph. 2:3).
2. By choice—"Loved darkness rather than light" (John 3:19; Isa. 53:6).
3. By practice—"All have sinned" (Rom. 3:23; Matt. 12:30; James 4:17).

Consequences sure:—"The wages of sin is death" (Rom. 6:23).

1. Condemned already—"Because he hath not believed" (John 3:18; Gal. 3:10).
2. Under wrath—"The wrath of God abideth on him" (John 3:36; Rom. 2:5).
3. Death—"Worm dieth not, and the fire is not quenched" (Mark 9:48; Jas. 1:15; II Thess. 1:9).

Cannot save self:—"He that believeth not shall be damned" (Mark 16:16).

1. Not by works—"By grace are ye saved, not of works" (Eph. 2:8, 9).

2. Not by baptism—"Without shedding of blood is no remission" (Heb. 9:22).

3. Not by conduct—"Then Christ is dead in vain" (Gal. 2:16, 21; Acts 13:39).

Salvation for all:—"Whosoever believeth" (Acts 10:43).

1. God's desire—"Not willing that any should perish" (II Pet. 3:9).

2. God's proof—"Gave only Son" (John 3:16). "Christ died" (Rom. 5:8).

3. God's plan—"None other name" (Acts 4:12; Rom. 10:4; John 5:24).

Come as you are:—"Though your sins be scarlet" (Isa. 1:18).

1. Saves sinners—"Of whom I am chief" (I Tim. 1:15; Luke 19:10).

2. Ungodly—"They that be whole need not a physician" (Matt. 9:12).

3. Uttermost—"Able to save" (Heb. 7:25; Phil. 1:6; Jude 24).

Conditions simple:—"Repentance toward God, faith toward Christ" (Acts 20:21).

1. Turn from sin—"Except ye

fascinating copies of THE SWORD. I know \$2.50 is a little above 10 shillings which we use in this country, and I am sure I would, without financial strain, send the full amount to you immediately I received notice of the expiration of my account. This is indeed a very sad case and I would reciprocate your help most heartily. If you will negotiate and accept British Postal Orders, please inform me immediately, preferably by air and I will not hesitate to send full payment at once!

"I understand from a London friend that some people from your country who trade with us Nigerians, often have their representatives in London who will upon receipt of postal orders, change into the acceptable medium of exchange in your country. Can you make such arrangements to help me through?

"At times I feel to buy Dr. Rice's most fascinating and captivating books but these discrepancies have my feelings thwarted. If the barrier is broken, how very pleased I would be!

"I think I have now explained myself enough and trust you will render every assistance possible. I am worried without the "Sword"! I like to read it! I want to read it! Can I hear from you soon?"

S. P. Inoyo
Eket District, West Africa

repent, ye shall all likewise perish" (Luke 13:3).

2. Turn to Jesus—"As many as received him" (John 1:12; Acts 16:31).

3. Trustfully—"Able to keep" (II Tim. 1:12; John 6:47; Rom. 10:4).

Delay is dangerous:—"Thou fool, this night thy soul" (Luke 12:20).

1. Today—"Now is the accepted time" (II Cor. 6:2).

2. Cut down—"Why cumbereth it the ground" (Luke 13:7).

3. No escape—"If we neglect" (Heb. 2:3; Matt. 25:10; Prov. 29:1).

Evidences of salvation:—"If ye love me, keep my commandments" (John 14:15).

1. Confess Jesus—"Whosoever shall confess me" (Matt. 10:32; Rom. 10:9).

2. Obey Jesus—"Whatsoever I command you" (John 15:14; I John 2:4).

3. Follow Jesus—"Follow me" (Matt. 16:24; 28:19; Luke 6:46; I John 3:16).

GOD'S WORD TO THE SAVED

Jesus paid the full penalty for you:—"Who his own self bare our sins in his own body on the tree" (I Pet. 2:24; I Cor. 15:3).

His righteousness now is placed to your credit:—"Made unto us, wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30; Rom. 10:4).

Confess Him as your Saviour and Lord:—"If thou shalt confess with thy mouth the Lord Jesus" (Rom. 10:9). "Confess me before men" (Matt. 10:32).

Follow Jesus in baptism:—"Baptized of John in Jordan" (Mark 1:9). "Buried with him in baptism, wherein also ye are risen with him" (Col. 2:12; Rom. 6:4).

Worship with His people:—"Not forsaking the assembling of ourselves together" (Heb. 10:25). "The first day of the week" (John 20:19; Acts 20:7; Rev. 1:10).

Contribute as God prospers:—"Upon the first day of the week" (I Cor. 16:2). "Tithes and offerings" (Mal. 3:8). "Abound in this grace also" (II Cor. 8:7).

Study the Bible daily:—"For doctrine, for reproof, for correction, for instruction" (II Tim. 3:16). "Daily" (Acts 17:11). "Study to shew thyself approved" (II Tim. 2:15).

Confess to God every sin:—"If we confess our sins, he is faithful and just to forgive us" (I John 1:9). "Abundantly pardon" (Isa. 55:7; Psa. 51:17).

In case of doubt, take safe place:—"He that doubteth—whatsoever is not of faith is sin" (Rom. 14:23; I Cor. 6:12; 8:12; 10:23, 31).

Practice the presence of Christ:—"I will never leave thee, nor forsake thee" (Heb. 13:5). "With you always" (Matt. 28:20; 18:20).

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Watch Your Label!

If the date by your name is 11-52 it's time to renew!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Whosoever and Whatsoever When You Pray

By Evangelist John R. Rice

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:22-24.

The Saviour spent the nights, during His last week before His crucifixion, at Bethany, near Jerusalem. We suppose He and the apostles were entertained in the home of Mary, Martha, and Lazarus, who loved Him so well. In the mornings they would walk into Jerusalem where Jesus would teach in the porches of the temple. On one such day Jesus had seen a fig tree afar off with leaves, but seeking fruit He found none, and put a curse upon the fig tree. The next morning as they came by, Peter saw that the fig tree was withered away. Then Jesus gave the Scripture above. In effect Jesus was saying, "I cursed the fig tree as a sign of the power that a Christian may have in faith. You may have such faith and see such wonderful answers to prayer, too, if you will."

In this striking passage we have the clear promise of Jesus that if one has faith in God, "whosoever," that is, anybody in the world, may ask for "whatsoever," anything he desires, and in answer to faith, receive it.

I believe that this brief passage of Scripture may have been used of God more to encourage me to pray and trust God for direct and wonderful answers to prayer than any other passage in the Bible. May the Lord make it such a blessing to all who read.

I. The Command, "Have Faith in God"

The command of Jesus here, "Have faith in God," is as definite as the command, "Thou shalt not steal," or any other command of the Bible. Not to obey this command is a sin. There is a holy obligation upon Christians to have faith in God.

Once when a rookie soldier in the infantry in World War I, I was given temporary command of a squad, and was set to drilling these awkward, new soldiers as acting corporal over seven other men. We marched, tried to do "Squad, right!" and, "Squad, left!" practiced the salute, practiced lining up by "right dress!" practiced the about-face, practiced starting the march on the left foot, etc. The captain visited various squads on the parade ground. When he approached our squad, I hastily called, "Halt!" and our rookie squad shuffled to a stop and tried to line up. The captain ordered one man to button the pocket flap on his blouse, told me to hold my head up if I were going to be a non-com, and gave other instructions. He asked why I had given the wrong orders, and I explained that I was scared. After final instructions, he turned to leave, and I saluted smartly and said, "Thank you, sir!"

He turned and looked me through quietly with stern, grey eyes and said, "Don't thank me. I'm not giving advice. Those are orders!" Then he walked away. Jesus Christ is not simply giving advice. He does not say that it would be nice if we had faith, or that He would prefer that we have faith. He strictly commands, "Have faith in God." So, at the very beginning we should remember that lack of faith is sin.

It seems the one thing we can do that honors God the most is to trust Him; to depend upon Him to keep His promises. Hebrews 11:6 tells us, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Since one cannot please God without faith, how seriously we must take this command of Christ to "have faith in God!"

Wicked unsaved men have sometimes said to me, "Can I help it if I can't have any confidence in the Bible and in Christ? I have a rational mind. The scientific facts I know, the evidence I have, make it impossible to have Christian faith."

They were mistaken. Faith is commanded and faith may be had. It is not education that brings infidelity and unbelief, but sin.

This is what the Saviour says about unbelief.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John 3:18-21.

There is a moral wickedness in unbelief. It is not that men cannot believe—but that they will not believe. Men who choose to come to Christ find that they can trust Him. Men who will not come do not believe, but it is the result of their own wicked choice. Men who love their sins do not come to Christ because they do not want their sin rebuked.

Jesus gave a blessed promise on this matter of faith. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:17, R.V.). If anyone in his heart wants to do the will of God, God will enable him to find the truth, and to learn to depend upon God's word. Faith is possible to anybody who has a heart to believe.

So there is a moral guilt of sin and wickedness in all unbelief.

In fact, the Scripture plainly says in Romans 14:23 that "whatsoever is not of faith is sin."

I beg you, do not regard lightly the unbelief in your heart. It is a wicked sin. It is the product of other sin. That unbelief is hateful to God and is disobedience to His plain command.

How Precious Is Faith!

How precious is faith in God's sight! Again and again the Scripture tells us that faith is the way to have one's prayers answered, the way to have anything needed. In this passage Jesus plainly said that "whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11:23). Let us not minimize the promise nor explain it away. Jesus had worked a physical miracle in the cursing of the fig tree. He doubtless meant to include even physical miracles in this blessed promise of faith. I do not believe that the moving of a mountain would often be in the will of God, or that God would often give faith in the heart for it. But there is no shadow of doubt that, if we take Jesus at His word, He meant exactly what He said, and that there is nothing too hard for God to do in answer to the cry of believing prayer.

Again in Mark 11:24, in our text, Jesus said,

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

One who believes when he prays, may receive whatsoever he desires and definitely asks in faith.

The same kind of promise is often given. In Mark 9:23, we read,

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." In Matthew 21:22 Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

In Matthew 17:20, we find that Jesus told the disciples,

"... If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

To the Syrophenician woman who persisted in prayer for her devil-possessed daughter, Jesus said,

"... O woman, great is thy faith: be it unto thee even as thou wilt."—Matt. 15:28.

To the two blind men who followed Jesus, begging for mercy, Jesus asked, "Believe ye that I am able to do this?" And when they answered, "Yea, Lord," He touched their eyes saying, "According to your faith be it unto you," and healed them.

Oh, faith is the way to have things from God! Faith is that great ingredient for our prayers that will always make them reach Heaven and cause the Father to smile with joy and answer. Without faith we cannot please God. Whatever is not of faith is sin. All things are possible to him that believeth.

II. How to Have Faith In God

How then may we have faith in God? Surely what we ought to do, we can do. If Jesus commands us to have faith in God, and if unbelief is a sin, there must be ways in which we may grow the faith which pleases God and which leads to the answer to our prayers.

First, faith grows as we come to know the Word of God. In Romans 10:17, we learn, "So then faith cometh by hearing, and hearing by the word of God." When that verse was written, not one out of twenty could read, and there were no books except hand-copied manuscripts, very precious. Most people who learned the Bible learned it by hearing. But whether in hearing others read, or reading for one's self, faith comes from the Word of God.

Faith means taking God up on His promises. Faith means risking God to do what He said He would do. But how can I risk God to do something for me when I do not know whether that is what He promised to do or not? How can I trust God for this or that when I do not know enough about God to know whether that is according to His nature, according to His will, according to His promise? I must read the Bible to know what God has promised to do. I must read the Bible to see what He has done for others. I must read the Bible and meditate therein much, to know what God is like and what His holy and merciful nature requires Him to do for His children. As I learn the Bible, I learn what I may depend upon God to do.

Once I was threatened severely by denominational leaders who urged that if I did not stop my fight against evolution which embarrassed some denominational leaders and programs, that I



Evangelist John R. Rice

would be blackballed by the denomination, that I could not secure revival services, that I could not educate my children, that my ministry would be a failure. But I had read in the blessed Word of God where three Hebrew children had been threatened with the fiery furnace if they did not bow down to the great statue of Nebuchadnezzar, sixty-six cubits high, in the plain of Dura. These Hebrew children believed God; and when they were cast into the fiery furnace, they were unharmed. Their bonds were burned off, but not even the smell of smoke was found on their garments. And One like the Son of man came and walked with them in the fiery furnace! How that strengthened my faith!

And if you are greatly tried, I suggest that you see what God did for David when he faced Goliath in faith; what God did for the city of Jerusalem in the days of Hezekiah and Isaiah, when Sennacherib's army surrounded the city and threatened its utter destruction. I suggest that you see what God did for Daniel when he faithfully went to pray three times a day at his open window toward Jerusalem, and was cast into the lions' den. Faith comes by the blessed Word of God.

All the great men of faith have been men who loved and meditated much on the Bible. George Muller, Hudson Taylor, D. L. Moody, R. A. Torrey—these men learned their faith from the Word of God.

There is another way to increase our faith and give us confidence when we pray. That is to try God out, prove Him, and see that He keeps His promises.

That is what God asked His people to do. In Malachi 3:10 He says to the Israelites,

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Here the Lord says He has promised to bless those who trust Him with the tithe and offering, and He invites everyone to prove Him and see if He will not do what He said. I long ago tried God out on the tithing question. I found that one is certainly safe to give to God, for God always gives back more than we could give Him. We do not bring animal sacrifices to a temple at Jerusalem, it is true; but surely God wants us to love Him as much and give as much to His cause as Jews were encouraged to bring to the Levitical priesthood at Jerusalem. And I have found that it works. Anybody who tries God out with tithes and offerings, lovingly given in obedience to God's plan, will find that it pays and will find their faith increased.

So a Christian needs to try out the promises of God and prove God. I think that it is of greatest importance for a Christian to take the simple promises of the Bible at face value, and put them to the test. Will God help me to win a soul if I go with tears and with the Word of God as is promised in Psalm 126:6? Well, I have tried it and found that God goes with the broken-hearted soul winner who with holy compassion goes to take the Gospel to sinners, using the Word of God. And my faith has greatly increased by proving God on this matter.

Likewise, I have tried God out again and again on His prayer promises. When my book, *Prayer—Asking and Receiving* was written, I praised God that some \$38,000 had been given for the spread of the Gospel in literature. That seemed very wonderful to me then, and indeed it does now. But last year the Sword of the Lord Foundation, of which I am president and for which I am responsible before the world, used over \$400,000 in getting out the Gospel in print. I find it as easy now to trust the Lord in a subscription campaign for 50,000 subscriptions as I once found it to trust Him for 5,000 subscriptions. I find it as easy to

trust God now for a weekly payroll of \$2,000 and more as I once did to pay \$100 a week or \$50 a week. You see, one's faith grows as he tries God and proves God. Do you want your faith to grow? Men set out to obey the Bible in simple faith and ask God to prove Himself. A holy boldness in prayer comes to those who give God a chance to prove Himself, to make good His promises.

A third way to grow in faith is to seek out our sins, confess them, and forsake them. For sin itself is back of all unbelief. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," said Jesus in John 3:19. He was explaining why "he that believeth not the Son is condemned already," in the preceding verse. Sin keeps one from trusting the Lord.

Another very clear Scripture on this is I John 3:19-22, which says,

"And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight."

Our hearts condemn us when we know that we have sin unconfessed, unforsaken. But we have sweet assurance when we come to God knowing that we have honestly turned our back upon our sins, have faced them, have confessed them, have tried to make restitution for wrong, and have nothing to hinder between us and God. "If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:21, 22). That does not mean that our answers to prayer are gained by our merit. But it does mean that faith grows by an honest confession and forsaking of sin so that our sense of guilt is taken away and cannot hinder our confidence and our assurance that God hears us.

It is not surprising that following the blessed passage in Mark 11:22-24, which we are studying today, that Jesus said,

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark 11:25, 26.

Jesus commanded us to have faith in God, then warned us that we must forgive others, must restore fellowship where we have allowed it to be broken, in order to have faith in God. Sin is a great deterrent to faith. If you have trouble trusting God about daily needs, about the salvation of some loved one, I suggest that you earnestly search your heart and ask the blessed Spirit of God to show you wherein you have grieved God and what hinders your assurance before Him.

There is a fourth element in the growth of faith, I think. Faith is a gift of the Holy Spirit. I Corinthians 12:8, 9 says,

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another gifts of healing by the same Spirit."

Faith is a gift of the Spirit. That means that one who walks in the Spirit does not grieve the Spirit by sin, does not quench the Spirit by rebellion. One who, day by day, follows the quiet leading of the Spirit is more likely to have the gift of faith which comes from the Spirit.

Last of all, I think we may properly pray, as the disciples did, "Lord, increase our faith" (Luke 17:5). I do not believe that God will increase our faith if we neglect the means which He has provided. But when one earnestly seeks to know from the Bible what are God's promises and what God wants to do; when one proves God by taking the promises and

(Continued on page 10)

Christians Ought to Vote!

(Continued from page 1)

other important officers are put in by vote of the people. Therefore, the plain command of God that "he that ruleth" should do it "with diligence" (Rom. 12:8), refers to every voter. Every Christian voter should be diligent in helping to rule his country.

It is true that the kingdoms of this world will perish. It is true that mankind is a fallen race, and we will have no perfect government, no perfect civilization on earth. It is true that Christ Himself will one day come and cast down all the kingdoms of the earth, and set up His own kingdom. But meantime God has given Christian men authority to rule in their own homes, authority to rule over their own workers, and authority to help rule in democratic countries where the vote is supreme. Christians ought to vote! They ought to vote prayerfully and with good principles.

Good Christians Ought to Be Good Christians in Secular Matters

Some Christians believe that it is right to be interested only in what they call "spiritual things." But they are wrong. We are commanded, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). A Christian should work to the glory of God, should eat to the glory of God, drink to the glory of God, rest to the glory of God, and vote and take part in public affairs to the glory of God. Some Christians confuse laziness with spirituality. They are too lazy to take an active part in public affairs, too lazy to inform themselves on public issues, too lazy to care if the schools are left in the hands of infidels and worldlings, to lazy to care if there is corruption in the city government, too lazy to try to elect good men to office. Such people may be good, but they are of no earthly good to the community. They are not salt to save it. They are not lights set on an hill to guide it. Christians ought to vote.

Prohibition Not the Most Important Issue in This Campaign

We have been asked again and again whether all Christians ought not to vote the prohibition ticket. Well, certainly we believe in the prohibition cause. We believe it is an important cause. But it is not the most important issue in the great presidential election coming up. Actually socialism and its communistic doctrine are far more

deadly foes of Christianity and of the American way of life than whiskey. I would rather have the open saloon without socialism, than to have socialism without the open saloon. For socialism is against Christianity, against all the morals of Christianity, against our whole present civilization. Socialism is necessarily atheistic, against the Bible and against Christian morals.

But more important, there is no chance in the coming election for the prohibition party to win. To vote for the prohibition party will have the same affect on the presidential elections as if you stayed away from the polls entirely. Your vote would have some sentimental value, but no practical value whatever in determining the course of American life.

Until prohibition can be made a major issue in one of the larger parties, it has no chance to succeed in America. I am glad that Stuart Hamblin is campaigning on the prohibition party ticket, and I hope thousands of others will keep on campaigning as our dear friend and great preacher brother, Sam Morris, does. We are for all the campaigning against the liquor business. We think preachers in every pulpit ought to rise up and condemn it with the solemn authority of the Word of God, and accuse it of the awful ruin of millions, the breaking of homes and hearts, the damning of souls. But we do not believe that prohibition ought to excuse anybody from helping to elect a good president, and to save America from the socialists and communists, from ruinous taxation and corruption.

Can We Elect a Christian President?

Of course I would delight to see some great Christian man as president of the United States, if he were prepared for the office. But being a good man, a good Christian, would not be enough. He would also need to be informed on the issues, would need to have some experience in government, or the direction of other men. He would need to have great capacity. Other things being equal, I would much prefer to have a great Christian president. We have had great Christians in that office, and I personally rejoice that a number of the presidents have been godly men, born-again Christians.

However, this year we must choose between Dwight Eisenhower and Adlai Stevenson. Stevenson says that he is a Unitarian,

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which means that he does not believe in the deity of Christ, does not believe in the atoning death of Christ, and that he is not a born-again Christian and does not believe in the essentials of the Christian faith as held by Bible-believers. Mr. Eisenhower says that he is a Christian without church membership. But we know that he came from a godly, Bible-believing family, and we were told several years ago in the *Reader's Digest* how his life was spared in answer to prayer when, as a boy, he refused to have his leg amputated. I do not know whether Mr. Eisenhower is a born-again Christian. I am persuaded, however, that he has Christian principles, and that in matters like paying honest debts, telling the truth, respecting the rights and property of others, he would follow Christian principles. On the contrary, we know that Stevenson openly defends the immoral administration of President Truman, that he is sold out to socialistic principles and admits them, that he believes in taking money and property from those who have it, to give to others who did not work for it, and thus to secure their votes. We know that Mr. Eisenhower is committed to reduce taxes, to clean up the corruption, thieving, and immorality in the national government. It seems to me that Christians everywhere ought to vote for the Republican nominee, ought to send Republicans to Congress and so free America from the hateful, immoral, unchristian New Deal which threatens to throttle private enterprise, to break down the morals of all the people, and to sink our government under a wasteful, extravagant sea of debt.

I believe that God will hold voters to account who do not solemnly go to the polls and repudiate sins of the present profane, unchristian, immoral administration and help to install a new administration under Republican leadership.

We do not expect Republicans to be perfect. We know that they are only men. But any man elected to office by the quackery and the slanders and misrepresentations of President Truman, by the votes of the underworld gang administrations in Kansas City, New York City, Chicago, and elsewhere, and with the bribed votes of any laborers and farmers who vote to get a rake-off from other people's earnings, will be a rotten administration and Christians will be blamed before God if we allow that to happen.

—So Christians, vote!

If there were no moral and spiritual issues in the campaign, we would keep silent. We would simply say that Christians ought to prayerfully vote their convictions. But since there are such great moral and spiritual issues, we must warn people of the danger to America and urge them to vote against the profane and immoral and corrupt administration now in power.

Remember!

Christian readers should remember the profane language, the lewd names he calls newspaper men, the illegal seizure of private property by President Truman. They should remember that he was sent to the United States Senate by the Pendergast machine in Kansas City, and that much of his support obviously came from stolen votes in that gangster-controlled election. They should remember that he flew to the funeral of Tom Pendergast, convicted gang-leader and boss who helped make him senator and president. We should remem-

ber that he pardoned his Kansas City gangster friends in prison. We should remember his defense of communists, his illegal seizure of private property, the five-percenters, the mink coats, the deep-freezers of those in the Democratic inner-circle.

Christians ought to remember the immoralities of the New Deal and Fair Deal administration. They should remember that under it the government repudiated its obligation in money matters. The government gave a solemn pledge, printed on every dollar bill in circulation, that the money would be redeemed in silver or in gold. By crooked manipulation, money was reduced to nearly half its value in order to allow greater debts and more government spending and the bribing of more voters with a rake-off.

Christians should remember that under the New Deal administration Russia was given control of Eastern Germany, that communists were welcomed into Japan. The New Deal administration sold the Christian president, Chiang Kai-Shek, down the river and insisted that he allow communists to come in and take a controlling part in his government. Roosevelt, Truman and Acheson, with the help of Democratic leaders, turned China over to the communists, did it willingly and gladly. They suppressed the facts from the American people because they were personally favorable to the socialism which is the guiding principle of the communists. They are not for-

Russian communism. But they are for the doctrines of Karl Marx which are the foundation of communism. Christians should remember that the New Deal administration kept Alger Hiss high in the federal government when he was a traitor, and when they had been warned about his communistic connections. Remember that it was Senator Nixon, the present Republican Vice-Presidential nominee, who led in exposing Hiss, though he was endorsed by Truman, by Dean Acheson, and by Adlai Stevenson, even after he was accused publicly. Remember how Truman fired America's greatest general, MacArthur, even as he now derides General Eisenhower.

Remember, it was the New Deal administration that insisted on repeal of the Eighteenth Amendment and promised that the saloon would never reappear in America!

I believe that everybody ought to pray for America, but I seriously doubt if God will hear the prayers of men who pray but will not vote, who pray but will not take sides against immorality and wickedness. So Christians, go to the polls and vote, and help God save America.

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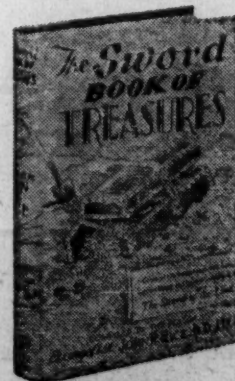
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The Comforter

(Continued from page 1)

slumber in the dust awhile, that He might perfume the chamber of the grave to make it

"No more a charmed house to fence
The relics of lost innocence."

It behooved Him to have a resurrection, that we, who shall one day be the dead in Christ, might rise first, and in glorious bodies stand upon earth. And it behooved Him that He should ascend up on high, that He might lead captivity captive; that He might chain the fiends of Hell; that He might lash them to His chariot-wheels, and drag them up high Heaven's hill, to make them feel a second overthrow from His right arm, when He should dash them from the pinnacles of Heaven down to the deeper depths beneath.

"It is right I should go away from you," said Jesus, "for if I go not away, the Comforter will not come." Jesus must go. Weep, ye disciples: Jesus must be gone. Mourn, ye poor ones, who are to be left without a Comforter. But hear how kindly Jesus speaks: "I will not leave you comfortless, I will pray the Father, and he shall send you another Comforter, who shall be with you, and shall dwell in you forever." He would not leave those few poor sheep alone in the wilderness; He would not desert His children, and leave them fatherless. Albeit that He had a mighty mission which did fill His heart and hand; albeit He had so much to perform, that we might have thought that even His gigantic intellect would be overburdened; albeit He had so much to suffer, that we might suppose His whole soul to be concentrated upon the thought of the sufferings to be endured. Yet it was not so; before He left, He gave soothing words of comfort; like the good Samaritan, He poured in oil and wine, and we see what He promised: "I will send you another Comforter—one who shall be just

what I have been, yea, even more; who shall console you in your sorrows, remove your doubts, comfort you in your afflictions, and stand as my vicar on earth, to do that which I would have done had I tarried with you."

Before I discourse of the Holy Ghost as the Comforter, I must make one or two remarks on the different translations of the word rendered "Comforter." The Rhinish translation, which you are aware is adopted by Roman Catholics, has left the word untranslated, and gives it "Paraclete." "But the Paraclete, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." This is the original Greek word, and it has some other meanings besides "Comforter." Sometimes it means the monitor or instructor: "I will send you another monitor, another teacher." Frequently it means "Advocate;" but the most common meaning of the word is that which we have here: "I will send you another Comforter." However, we cannot pass over those other two interpretations without saying something upon them.

"I will send you another teacher," Jesus Christ had been the official teacher of His saints whilst on earth. They called no man Rabbi except Christ. They sat at no men's feet to learn their doctrines; but they had them direct from the lips of Him who "spake as never man spake." "And now," says He, "when I am gone, where shall you find the great infallible teacher? Shall I set you up a pope at Rome, to whom you shall go, and who shall be your infallible oracle? Shall I give you the councils of the church to be held to decide all knotty points?" Christ said no such thing. "I am the infallible paraclete, or teacher, and when I am gone I will send you another teacher, and He shall be the person who is to explain Scripture; He shall be the authoritative oracle of God, who shall make all dark things light, who shall unravel mysteries, who shall untwist all knots of revelation, and shall make you understand what you could not discover, had it not been for His influence."

And, beloved, no man ever learns anything aright, unless he is taught of the Spirit. You may learn election, and you may know it so that you shall be damned by it, if you are not taught of the Holy Ghost; for I have known some who have learned election to their soul's destruction: they have learned it so that they said they were of the elect, whereas, they had no marks, no evidences, and no works of the Holy Ghost in their souls. There is a way of learning truth in Satan's college, and holding it in licentiousness; but if so, it shall be to your souls as poison to your veins and prove your everlasting ruin.

No man can know Jesus Christ unless he is taught of God. There is no doctrine of the Bible which can be safely, thoroughly, and truly learned, except by the agency of the one authoritative teacher. Ah! tell me not of systems of divinity; tell me not of schemes of theology; tell me not of infallible commentators, or most learned and most arrogant doctors; but tell me of the Great Teacher, who shall instruct us, the sons of God, and shall make us wise to understand all things. He is the teacher; it matters not what this man or that man says; I rest on no man's boasting authority, nor will you. Ye are not to be carried away with the craftiness of men, nor sleight of words; this is the authoritative oracle—the Holy Ghost resting in the hearts of His children.

The other translation is *advocate*. Have you ever thought how the Holy Ghost can be said to be an advocate? You know Jesus Christ is called the wonderful, the counsellor, the mighty God; but how can the Holy Ghost be said to be an advocate? I suppose it is thus: He is an advocate on earth to plead against the enemies of the cross. How was it that Paul could so ably plead before Felix and Agrippa? How was it that the apostles stood unawed before the magis-

trates, and confessed their Lord? How has it come to pass, that in all times God's ministers have been made fearless as lions, and their brows have been firmer than brass; their hearts sterner than steel, and their words like the language of God? Why, it was simply for this reason: that it was not the man who pleaded, but it was God the Holy Ghost pleading through him.

Have you never seen an earnest minister, with hands uplifted and eyes dropping tears, pleading with the sons of men? Have you never admired that portrait from the hand of old John Bunyan?—a grave person with eyes lifted up to Heaven, the best of books in his hand, the law of truth written on his lips, the world behind his back, standing as if pleading with men, and a crown of gold hanging over his head. Who gave that minister so blessed a manner, and such goodly matter? Whence came his skill? Did he acquire it in college? Did he learn it in the seminary? Ah, no. He learned it of the God of Jacob; he learned it of the Holy Ghost; for the Holy Ghost is the great counsellor who teaches us how to advocate His cause aright.

But, besides this, the Holy Ghost is the advocate in men's hearts. Ah! I have known men reject a doctrine until the Holy Ghost began to illuminate them. We, who are the advocates of the truth, are often very poor pleaders; we spoil our cause by the words we use; but it is a mercy that the brief is in the hand of a special pleader, who will advocate successfully, and overcome the sinner's opposition. Did you ever know Him to fail once?

Brethren, I speak to your souls: has not God in old times convinced you of sin? Did not the Holy Ghost come and prove that you were guilty, although no minister could ever get you out of your self-righteousness? Did He not advocate Christ's righteousness? Did He not stand and tell you that your works were filthy rags? And when you had well-nigh still refused to listen to His voice, did He not fetch Hell's drum and make it sound about your ears; bidding you look through the vista of future years, and see the throne set, and the books open, and the sword brandished, and Hell burning, and fiends howling, and the damned shrieking forever? And did He not convince you of the judgment to come? He is a mighty advocate when He pleads in the soul, of sin, of righteousness, and of the judgment to come. Blessed advocate! plead in my heart; plead with my conscience. When I sin, make conscience bold to tell me of it; when I err, make conscience speak at once and when I turn aside to crooked ways, then advocate the cause of righteousness, and bid me sit down in confusion, knowing my guiltiness in the sight of God.

But there is yet another sense in which the Holy Ghost advocates, and that is, He advocates our cause with Jesus Christ, with groanings that cannot be uttered. O my soul! thou art ready to burst within me. O my heart! thou art swelled with grief. The hot tide of my emotion would well-nigh overflow the channels of my veins. I long to speak, but the very desire chains my tongue. I wish to pray, but the fervency of my feeling curbs my language. There is a groaning within that cannot be uttered. Do you know who can utter that groaning? who can understand it, and who can put it into heavenly language, and utter it in a celestial tongue, so that Christ can hear it? O yes; it is God the Holy Spirit; He advocates our cause with Christ, and then Christ advocates it with His Father. He is the advocate who maketh intercession for us with groanings that cannot be uttered.

Having thus explained the Spirit's office as a teacher and advocate, we now come to the translation of our version of the Comforter; and here I shall have three divisions: first, the *comforter*; secondly, the *comfort*; and thirdly, the *comforted*.

I. The Comforter

First then, the COMFORTER. Briefly let me run over in my mind, and in your minds too, the

characteristics of this glorious Comforter. Let me tell you some of the attributes of His comfort, so that you may understand how well adapted He is to your case.

And first, we will remark, that God the Holy Ghost is a very *loving* Comforter. I am in distress, and I want consolation. Some passer-by hears of my sorrow, and he steps within, sits down, and essays to cheer me; he speaks soothing words, but he loves me not; he is a stranger; he knows me not at all; he has only come in to try his skill. And what is the consequence? His words run o'er me like oil upon a slab of marble, they are like the pattering rain upon the rock; they do not break my grief; it stands unmoved as adamant, because he has no love for me. But let some one who loves me dear as his own life come and plead with me, then truly his words are as music; they taste like honey; he knows the password of the doors of my heart, and my ear is attentive to every word: I catch the intonation of each syllable as it falls, for it is like the harmony of the harps of Heaven.

Oh! there is a voice in love, it speaks a language which is its own; it has an idiom and a brogue which none can mimic; wisdom cannot imitate it; oratory cannot attain unto it; it is love alone which can reach the mourning heart; love is the only handkerchief which can wipe the mourner's tears away. And is not the Holy Ghost a loving comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit? Dost thou know how great is the affection of His soul towards thee? Go measure Heaven with thy span; go weigh the mountains in the scales; go take the ocean's water, and tell each drop; go count the sand upon the sea's wide shore; and when thou hast accomplished this, thou canst tell how much He loveth thee. He has loved thee long. He has loved thee well. He loved thee ever, and He still shall love thee; surely He is the person to comfort thee, because He loves. Admit Him, then, to your heart, O Christian, that He may comfort you in your distress.

But next, He is a *faithful* Comforter. Love sometimes proveth unfaithful. "Oh! sharper than a serpent's tooth" is an unfaithful friend! Oh! far more bitter than the gall of bitterness, to have a

friend turn from me in my distress! Oh! woe of woes, to have one who loves me in my prosperity, forsake me in the dark day of my trouble. Sad indeed; but such is not God's Spirit. He ever loves, and loves even to the end—a faithful Comforter. Child of God, you are in trouble. A little while ago you found Him a sweet and loving Comforter; you obtained relief from Him when others were but broken cisterns; He sheltered you in His bosom, and carried you in His arms. Oh, wherefore dost thou distrust Him now? Away with thy fears; for He is a faithful Comforter.

"Ah! but," thou sayest, "I fear I shall be sick, and shall be deprived of His ordinances." Nevertheless, He shall visit thee on thy sick bed, and sit by thy side, to give thee consolation. "Ah! but I have distresses greater than you can conceive of; wave upon wave rolleth over me; deep calleth unto deep, at the noise of the Eternal's waterspouts." Nevertheless, He will be faithful to His promise. "Ah! but I have sinned." So thou hast, but sin cannot sever thee from His love; He loves thee still. Think not, O poor downcast child of God, because the scars of thine old sins have marred thy beauty, that He loves thee less because of that blemish. O no! He loved thee when He foreknew thy sin; He loved thee with the knowledge of what the aggregate of thy wickedness would be; and He does not love thee less now. Come to Him in all boldness of faith; tell Him thou hast grieved Him, and He will forget thy wandering, and will receive thee again; the kisses of His love shall be bestowed upon thee, and the arms of His grace shall embrace thee. He is faithful: trust Him, He will never deceive you; trust Him, He will never leave you.

Again, He is an *unwearied* Comforter. I have sometimes tried to comfort persons, and have been tired. You, now and then, meet with a case of a nervous person. You ask, "What is your trouble?" You are told; and you essay, if possible, to remove it; but while you are preparing your artillery to battle the trouble, you find that it has shifted its quarters, and is occupying quite a different position. You change your argument and begin again; but lo, it is again gone, and you are bewildered. You feel like Hercules, cut-

(Continued on page 6)

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The Comforter

(Continued from page 5)

ting off the evergrowing heads of the Hydra, and you give up your task in despair. You meet with persons whom it is impossible to comfort, reminding one of the man who locked himself up in fetters, and threw the key away, so that nobody could unlock him. I have found some in the fetters of despair. "O, I am the man," say they, "that has seen affliction; pity me, pity me, O, my friends;" and the more you try to comfort such people, the worse they get; and, therefore, out of all heart, we leave them to wander alone among the tombs of their former joys. But the Holy Ghost is never out of heart with those whom He wishes to comfort. He attempts to comfort us, and we run away from the sweet cordial; He gives us some sweet draught to cure us, and we will not drink it; He gives some wondrous potion to charm away all our troubles, and we put it away from us. Still He pursues us; and though we say that we will not be comforted, He says we shall be, and when He has said, He does it; He is not to be wearied by all our sins, nor by all our murmurings.

And oh, how wise a Comforter is the Holy Ghost. Job had comforters, and I think he spoke the truth when he said, "Miserable comforters are ye all." But I dare say they esteemed themselves wise; and when the young man Elihu rose to speak, they thought he had a world of impudence. Were they not "grave and reverend seigniors?" Did not they comprehend his grief and sorrow? If they could not comfort him, who could? But they did not find out the cause. They thought he was not really a child of God, that he was self-righteous, and they gave him the wrong physic.

It is a bad case when the doctor mistakes a disease and gives a wrong prescription, and so perhaps kills the patient. Sometimes, when we go and visit people, we mistake their disease; we want to comfort them on this point, whereas they do not require any such comfort at all, and they would be better left alone, than spoiled by such unwise comforters as we are. But oh, how wise the Holy Spirit is! He takes the soul, lays it on the table, and dissects it in a mo-

(Continued on page 7)

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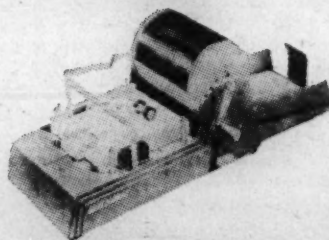
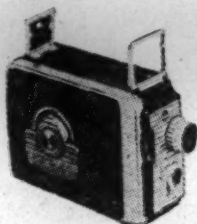
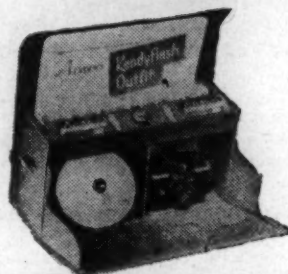
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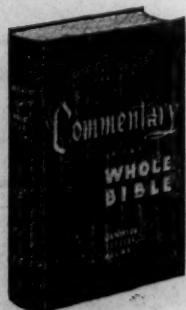
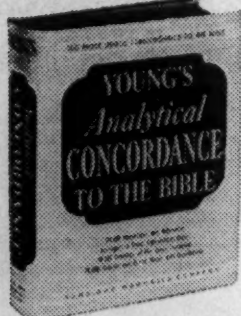
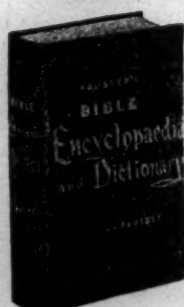
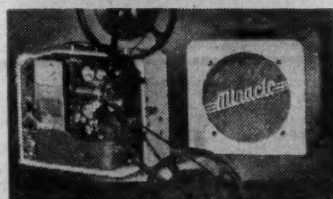
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The Comforter

(Continued from page 6)

ment; He finds out the root of the matter. He sees where the complaint is, and then He applies the knife where something is required to be taken away, or puts a plaster where the sore is; and He never mistakes. O how wise is the

blessed Holy Ghost; from every comforter I turn, and leave them all, for thou art He who alone givest the wisest consolation.

Then mark, how safe a Comforter the Holy Ghost is. All comfort is not safe, mark that. There is a young man over there very melancholy. You know how he became so. He stepped into the house of God and heard a powerful preacher, and the word was blessed, and convinced him of sin. When he went home, his father and the rest found there was something different about him. "Oh," they said, "John is mad, he is crazy," and what said his mother? "Send him into the country for a week; let him go to the ball or the theatre." John, did you find any comfort there? "Ah no; they made me worse, for while I was there I thought Hell might open and swallow me up." Did you find any relief in the gayeties of the world? "No," say you, "I thought it was idle waste of time." Alas! this is miserable comfort, but it is the comfort of the worldling; and, when a Christian gets into distress, how many will recommend him this remedy and the other. "Go and hear Mr. So-and-so preach;" "Have a few friends at your house;" "Read such-and-such a consoling volume;" and very likely it is the most unsafe advice in the world.

The Devil will sometimes come to men's souls as a false comforter; and he will say to the soul, "What need is there to make all this ado about repentance? you are no worse than other people;" and he will try to make the soul believe, that what is presumption, is the real assurance of the Holy

Ghost; thus he deceives many by false comfort. Ah! there have been many, like infants, destroyed by elixirs, given to lull them to sleep; many have been ruined by the cry of "peace, peace," when there is no peace; hearing gentle things, when they ought to be stirred to the quick. Cleopatra's asp was brought in a basket of flowers; and men's ruin often lurks in fair and sweet speeches. But the Holy Ghost's comfort is safe, and you may rest on it. Let him speak the word, and there is a reality about it; let him give the cup of consolation, and you may drink it to the bottom; for in its depths there are no dregs, nothing to intoxicate or ruin, it is all safe.

Moreover, the Holy Ghost is an active Comforter: He does not comfort by words, but by deeds. Some comfort by, "Be ye warmed, and be ye filled, giving nothing." But the Holy Ghost gives, He intercedes with Jesus; He gives us promises, He gives us grace, and so He comforts us. Mark again, He is always a successful Comforter; He never attempts what He cannot accomplish.

Then, to close up, He is an ever-present Comforter, so that you never have to send for Him. Your God is always near you; and when you need comfort in your distress, behold the word is nigh thee; it is in thy mouth, and in thy heart. He is an ever-present help in time of trouble. I wish I had time to expand these thoughts, but I cannot.

II. The Comfort

The second thing is, the comfort. Now, there are some persons who make a great mistake about the influence of the Holy Spirit. A foolish man who had a fancy to preach in a certain pulpit, though in truth he was quite incapable of

the duty, called upon the minister, and assured him solemnly, that it had been revealed to him by the Holy Ghost that he was to preach in his pulpit. "Very well," said the minister, "I suppose I must not doubt your assertion, but as it has not been revealed to me that I am to let you preach, you must go your way, until it is." I have heard many fanatical persons say the Holy Spirit revealed this and that to them. Now, that is very generally revealed nonsense. The Holy Ghost does not reveal anything fresh now. He brings old things to our remembrance. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." The canon of revelation is closed, there is no more to be added; God does not give a fresh revelation, but he rivets the old one. When it has been forgotten, and laid in the dusty chamber of our memory, he fetches it out and cleans the picture, but does not paint a new one. There are no new doctrines, but the old ones are often revived. It is not, I say, by any new revelation that the Spirit comforts. He does so by telling us old things over again; He brings a fresh lamp to manifest the treasures hidden in Scripture; He unlocks the strong chests in which the truth has long lain, and He points to secret chambers filled with untold riches; but He coins no more, for enough is done.

Believer! there is enough in the Bible for thee to live upon forever. If thou shouldst outnumber the years of Methuselah, there would be no need for a fresh revelation; if thou shouldst live till Christ should come upon the earth, there would be no necessity for the addition of a single word; if thou shouldst go down as deep as Jonah, or even descend as David said

he did into the belly of Hell, still there would be enough in the Bible to comfort thee without a supplementary sentence. But Christ says, "He shall take of mine, and show it unto you." Now, let me just tell you briefly what it is the Holy Ghost tells us.

Ah! does He not whisper to the heart, "Saint, be of good cheer; there is one who died for thee; look to Calvary, behold His wounds, see the torrent gushing from His side—there is thy purchaser, and thou art secure. He loves thee with an everlasting love, and this chastisement is meant for thy good; each stroke is working thy healing; by the blueness of the wound thy soul is made better." "Whom he loveth he chasteneth, and scourgeth every son whom he receiveth." Doubt not His grace, because of thy tribulation; but believe that He loveth thee as much in seasons of trouble as in times of happiness. And then, moreover, he says, "What is all thy suffering compared with that of thy Lord's? or what, when weighed in the scales of Jesus' agonies, is all thy distress?" And especially at times does the Holy Ghost take back the veil of Heaven, and lets the soul behold the glory of the upperworld! Then it is that the saint can say, "O thou art a Comforter to me!"

Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all.

Some of you could follow, were I to tell of manifestations of Heaven. You, too, have left sun, moon, and stars at your feet, while, in your flight, outstripping the tardy lightning, you have seemed to enter the gates of pearl, and tread the golden streets, borne aloft on

(Continued on page 8)

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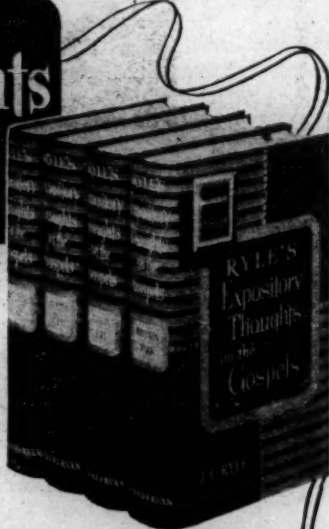
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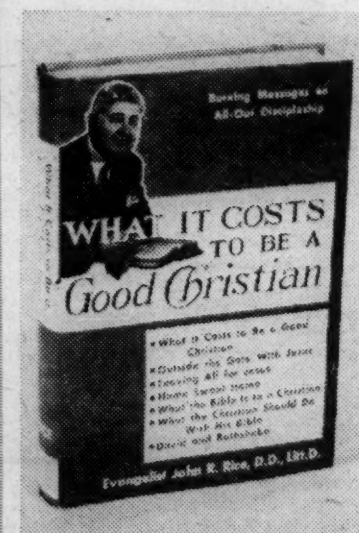
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Jonah Fleeting from the Presence of the Lord

The Comforter

(Continued from page 7)

wings of the Spirit. But here we must not trust ourselves; lest, lost in reverie, we forget our theme.

III. Those Comforted

And now, thirdly, who are the comforted persons? I like, you know, at the end of my sermon to cry out, "Divide! divide!" There are two parties here—some who are comforted, and others who are the comfortless ones—some who have received the consolations of the Holy Ghost, and some who have not. Now let us try and sift you, and see which is the chaff and which is the wheat; and may God grant that some of the chaff may, this night, be transformed into His wheat!

You may say, "How am I to know whether I am a recipient of the comfort of the Holy Ghost?" You may know it by one rule. If you have received one blessing from God, you will receive all other blessings too. Let me explain myself. If I could come here as an auctioneer, and sell the gospel off in lots, I should dispose of it all. If I could say, here is justification through the blood of Christ—free; giving away, gratis; many a one would say, "I will have justification; give it to me; I wish to be justified; I wish to be pardoned." Suppose I took sanctification, the giving up of all sin, a thorough change of heart, leaving off drunkenness and swearing; many would say, "I don't want that; I should like to go to Heaven, but I do not want that holiness; I should like to be saved at last, but I should like to have my drink still; I should like to enter glory, but then I must have an oath or two on the road."

Nay, but, sinner, if thou hast one blessing, thou shalt have all. God will never divide the gospel. He will not give justification to that man, and sanctification to

another—pardon to one, and holiness to another. No, it all goes together. Whom He calls, them He justifies; whom He justifies, them He sanctifies; and whom He sanctifies, them He also glorifies. O! if I could lay down nothing but the comforts of the gospel, ye would fly to them as flies do to honey.

When ye come to be ill, ye send for the clergyman. Ah! you all want your minister then to come and give you consoling words. But if he be an honest man, he will not give some of you a particle of consolation. He will not commence pouring oil, when the knife would be better. I want to make a man feel his sins before I dare tell him anything about Christ. I want to probe into his soul and make him feel that he is lost before I tell him anything about the purchased blessing. It is the ruin of many to tell them, "Now just believe on Christ, and that is all you have to do." If instead of dying, they get better, they rise up whitewashed hypocrites—that is all.

Is it not horrible that when men and women come to die, they should cry, "Comfort, comfort?" and that hence their friends conclude that they are children of God, while, after all, they have no right to consolation, but are intruders upon the enclosed grounds of the blessed God. O God, may these people ever be kept from having comfort when they have no right to it!

Have you the other blessings? Have you had the conviction of sin? Have you ever felt your guilt before God? Have your souls been humbled at Jesus' feet? And have you been made to look to Calvary alone for your refuge? If not, you have no right to consolation. Do not take an atom of it. The Spirit is a convincer before He is a Comforter; and you must have the other operations of the

Holy Spirit, before you can derive anything from this.

And now I have done. You have heard what this babbling hath said once more. What has it been? Something about the Comforter. But let me ask you before you go, what do you know about the Comforter? Each one of you, before descending the steps of this chapel, let this solemn question thrill through your souls—What do you know of the Comforter? O! poor souls, if ye know not the Comforter, I will tell you what you shall know. You shall know the Judge! If ye know not the Comforter on earth, ye shall know the Condemner in the next world, who shall cry, "Depart, ye cursed, into everlasting fire in hell." Well might Whitefield call out, "O earth, earth, earth, hear the word of the Lord!" If ye were to live here forever, ye might slight the gospel; if ye had a lease of your lives, ye might despise the Comforter. But, sirs, ye must die. Since last we met together, probably some have gone to their long last home; and ere we meet again in this sanctuary, some here will be amongst the glorified above, or amongst the damned below. Which will it be? Let your soul answer. If tonight you fell down dead in your pews, or where you are standing in the gallery, where would you be? in Heaven or in Hell? Ah! deceive not yourselves; let conscience have its perfect work; and if in the sight of God, you are obliged to say, "I tremble and fear lest my portion should be with unbelievers," listen one moment, and then I have done with thee. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Weary sinner, hellish sinner, thou who art the devil's castaway, reprobate, profligate, harlot, robber, thief, adulterer, fornicator, drunkard, swearer, Sabbath-breaker—list! I speak to thee as well as to the rest. I exempt no man. God hath said there is no exemption

A Signpost To Calvary

(Continued from page 1)

But no ordinary dreams and hopes filled the heart of Abraham on this wonderful occasion. The words of promise were continually ringing in his ears—"and all the nations of the earth shall be blessed in him" (Gen. 18:18.) This lad in Abraham's tent was the one in whom this glorious future was wrapped up. How strange and remarkable, then, that at the commencement of chapter 22 we hear God saying to the patriarch, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

We have only to read the first verse of this chapter, however, to find out the explanation of this seemingly strange command, for we are told that God was deliberately testing the reality of His servant's

faith. It had been put to the test many times already in the long years of waiting for the fulfillment of the promises; now it is to be subjected to an acid test—and right nobly did Abraham respond. There is no indication in the inspired record that there was any hesitation or argument, but quietly and unquestioningly Abraham obeyed. He was ready to follow what he felt convinced was the will of God, even though he could, as yet, not understand the reason for it. The very moment his name was called, he answered, "Behold, here I am." He was ready immediately to do whatever was required of him. Whatever the bidding, as far as Abraham was concerned, it must be instantly and quickly obeyed.

To Abraham's response, however, there came a call which cut into the very depths of his heart. Listen to the words which Abraham heard, and try and conceive what his feelings must have been as they fell on his wondering ears. "Take now," said God (without delay or postponement) "thine only son Isaac, whom thou lovest" (the very sentence being a poignant reminder of the fact that Isaac had already

(Continued on page 9)

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A Signpost To Calvary

(Continued from page 8)

wound his tendrils securely around his father's heart) . . . "and offer him . . . for a burnt-offering." Could any test have been harder or more searching than this? But keen as was the pang which the call of God sent to Abraham's heart, he instantly obeyed. He did not stop to reason or to question, but without a moment's hesitation he set out to do that which God had bidden him to do—cost what it might.

Rising early in the morning, Abraham makes all the preparations that are necessary for the painful journey, even to the cleaving of the wood upon which the victim is to be laid. On the third day Abraham sees in the distance the mountain spot upon which the sacrifice is to be made, but before they enter on the final stages of that momentous journey, Abraham dismisses his servants—he wants them to be out of sight of the moving scene about to take place upon that God-appointed mountain. He wanted no human eye to look upon his agony or to witness his grief; so he leaves them behind and journeys on with his son, "Abide ye here with the ass," he says, "and I and the lad will go yonder and worship, and come again to you" (Gen. 22: 5).

And now comes the most pathetic part of the whole narrative, for Abraham takes the materials for the sacrifice and lays them upon Isaac his son—a wonderful picture of One of whom it was afterwards recorded, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha" (John 19: 17).

Abraham cannot bring himself to tell his son just what the end is to be, and so they journey on in silence; but with what different feelings—Abraham's heart breaking in sorrow; Isaac's perplexed and awed by the unexplained mystery. The lad was perplexed by the absence of a Lamb (so essential for worship), and awed by the anguished silence of his father. At last the terrible question falls from Isaac's lips, "Behold the fire and the wood; but where is the lamb for a burnt-offering?" (Gen. 22:7).

Even now Abraham cannot bring himself to disclose to Isaac what was before them, but he gives the answer of faith, "My son, God will provide himself a lamb for a burnt-offering; so they went both of them together" (Gen. 22:8).

At last the mountain site is reached, and Abraham proceeds to erect an altar upon which to sacrifice his son; the wood is laid in order, and Isaac, unresisting and obedient, is laid upon it after being bound. Now comes the supreme challenge to Abraham's faith, but there is no sign of faltering on his part. Men raise a thousand questions today as they hear the story, but the man most concerned raised none. It was not his business to settle the problem it presented—it was his business to obey and leave the miracle with God. Abraham knew very well that all the divine promises centered in Isaac, and that if he were cut off, the innumerable seed foretold would be destroyed in him. But that did not deter him—the same God who made the Covenant and gave the promise, now gives the command to sweep it all away. But Abraham is determined to obey. We are given a glimpse of his thoughts in that il-

luminating passage in Hebrews, chapter 11, where we are told he obeyed "in faith" "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19). He knew full well that God's commands never cancel or clash with His purposes or plans. And so, in a sublime moment of obedience and faith, he takes the glittering knife to slay his son.

Another moment, and his up-raised hand will fall, and that shining blade will find its sheath in the bosom of the son he loves. But suddenly he hears his name twice repeated, and the same prompt answer is again forthcoming, "Here am I." How many times we have rejoiced with Abraham, have we not, as we have listened to the words which fell like music on his ears, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12).

Abraham had proved his faith and obedience by going straight forward, right up to the very point of actual sacrifice, and God was satisfied. He had not wanted a literal offering of Isaac upon the altar. What He desired was the absolute surrender of Abraham's all to Himself, and that surrender was now complete—God takes the will for the deed.

Just at that stage Abraham looked around, and, to his astonishment, he saw a ram with its horns entangled in a thicket, and, recognizing in that seeming coincidence a remarkable provision of God, he uses the sacrificial knife originally uplifted over Isaac for the slaying of the ram, and offered it on the selfsame altar as a sacrifice in the place of his son.

We can imagine the mutual joy with which father and son returned homewards, after such an extraordinary experience, and with what a depth of meaning Abraham called that place "Jehovah-jireh" ("The Lord will provide").

Now this wonderful chapter is simply alive with spiritual truth, but there is only time now for us to remind ourselves of three outstanding features in this remarkable story, "A Signpost to Calvary"—each of which, I trust, will bring to our hearts a definite application of the Gospel message:—

1. The Sacrifice of the Father

I don't know if you have ever followed the practice yourself, dear friends, but you have probably seen other people doing it at times when there has been a partial eclipse of the sun. It has been impossible to gaze directly on that shining orb in the heavens as it undergoes its eclipse—its rays are too strong and powerful for our human eyes to meet, but we have perhaps taken a bowl of clear water, placed it in a position where the sun is clearly seen reflected in it, and then we have seen the whole incident taking place in miniature; watching its various stages in a way the human eye can take it in. In like manner, when we seek to gaze at times upon the mighty love of God revealed at Calvary, it seems so wonderful, so absolutely stupendous, that these finite minds of ours can scarcely take it in.

*His is love, tis love unbounded,
Without measure, without end;
Human thought is here confounded,
Tis too vast to comprehend.*

But, as we look together at chapter 22 of Genesis, we see that Infinite and Eternal love reflected in miniature in an earthly father's heart, and we are better able to understand the mighty love of God as we get some estimate of the extent of Abraham's sacrifice.

As we have already seen, all the hopes and desires and affections of Abraham were centered in his beloved son, Isaac, and in consenting to offer up his son, Abraham, was giving his all. And in the greatness of this earthly father's sacrifice, we catch a glimpse of the meaning of that unfathomable text in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," or as Paul puts it in Romans 8:32, "He

. . . spared not his own Son, but delivered him up for us all." May we each one be able to say,

*Oh, the love that gave Jesus to die,
The love that gave Jesus to die;
Praise God it is mine,
This love so divine,
The Love that gave Jesus to die.*

When my lad was four years old, he spent fourteen weeks in a hospital with a serious ear infection. The first time we were able to visit him, he was so distressed that we were forbidden to see him again for some weeks. I shall never forget the look on his face as he climbed up in his little cot and held out his arms to me saying, "Take me home, Daddy, take me home. I'll be a good boy, Daddy, if you'll take me home." As I turned away from that heartbreaking appeal and left him to think he was forsaken (for he was too young to understand), I think I learnt more than in any other experience something of what God must have felt when He turned away at Calvary from that anguished cry, "My God, My God, why hast thou forsaken me?" I had no power to deliver my lad, and therefore had to leave him in strange but tender hands, but God could have delivered His Son from the cruel blows of brutal men, and yet, for my sake and yours, dear sinner, He turned away. It was the price He had to pay if we were to be redeemed.

2. The Submission of the Son

It is significantly stated, twice over in this chapter, concerning Abraham's journey with Isaac to Mount Moriah, "They went both of them together." We have become so accustomed to stress the remarkable faith and sacrifice of Abraham that led him to offer even his own son to God, that Isaac's part in the great transaction is sometimes overlooked. But it is abundantly clear that he must have consented to the sacrifice, for he uttered not a word of resistance. There was no outcry or attempt at flight when he discovered his father's purpose, but he quietly submitted to be laid upon the altar without a murmur. And so the sacrifice was his as much as his father's. He was the son of promise, with great and divine purposes depending upon him; but if God wanted him to die, he was perfectly willing to bow to the will of God.

Let us never forget that Isaac was quite a young man at this time, and his father over a hundred years old. He might easily therefore have resisted his father's actions, but that would have spoiled God's picture, for Isaac's submission and obedience were undoubtedly intended to portray Christ's obedience "unto death, even the death of the cross" (Phil. 2:8). In a deep and real sense it could be said of God the Father and God the Son that in accomplishing the work of man's redemption, "they went both of them together." The purpose of Father and Son was one—a great redeeming activity that beat in both their hearts. When Abraham took the wood and laid it upon Isaac his son, what a burden it must have been in the heart of that earthly father! It was the symbol of death; the token of sacrifice—but to us it is something more; it is a clearcut picture of Christ the Son of God with the burden of our iniquity laid upon Him by a Father-God: "The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

*All my sins were laid upon Him,
Jesus bore them on the tree;
God, who knew them, laid them on Him,
And, believing, I am free.*

In all the agony and shame of the cross, two things emerge in solitary grandeur: the sacrificial love of God in sparing not His Son, and the submissive surrender of Christ as the voluntary sacrifice for sin. So we may link these two glorious truths together in one inspired sentence and say, with Paul, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

3. The Substitution of the Offering

If we are to consider the scene on Mount Moriah as typical of the greater scene on Mount Calvary, it

could scarcely have been perfect without the thought of substitution being made prominent; and so the picture changes here. Isaac ceases to be a type of Christ for the moment, at this particular point in the story, for Isaac did not die. But there was one who did die in Isaac's stead—the ram who became his substitute. And so the ram comes into the picture where Isaac leaves off. Abraham cut the cords and released his son, but the ram was bound and slain and offered in Isaac's place.

Abraham had said, in response to his son's perplexed question, "Where is the lamb?", "My son, God will provide himself a lamb." And in the fact that God provided the ram which became the accepted sacrifice, we may surely see a "signpost to Calvary"—a dim presentation of the great truth that the only sacrifice which God accepts for a world's sin is the sacrifice which He Himself has provided in the person of His Son. This is the meaning of all the sacrificial worship of the Old Testament—"God will provide himself a Lamb." And in the early chapters of the New Testament we hear the answer to the age-long yearning of the human heart as we listen to John the Baptist's ringing voice declaring, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

It is just this simple and sublime fact that constitutes the Gospel, that Christ's death upon the cross was a death "in our stead." He was our best Substitute, "bearing our sins in his own body on the tree" (1 Pet. 2:24). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). He was our Substitute as really and completely as the ram was Isaac's. Adam's sin had brought us into the place of death; God's hand is uplifted against the sinner, as Abraham's hand was uplifted against Isaac. But listen, dear sinner, with all your ears and heart:

*The tempest's awful voice was heard,
O Christ, it broke on Thee,
Thine open bosom was my ward,
It braved the storm for me.
Thy form was scarred,
Thy visage marred,
Now cloudless peace for me.*

If you will only make this language yours in sincerity now, you may be as completely delivered from death as Isaac was in the narrative we have been considering.

What a story he had to tell as he returned from Moriah—his own danger as he lay upon the altar . . . the arresting voice from Heaven . . . the substitute provided by God . . . the death of the ram in his stead. Can you tell a similar story as you lay down this paper, of pardon from guilt and deliverance from eternal death through another who died upon the cross on your behalf. It's the story I've been striving to tell by lip and pen for over thirty years, and I pray God that the telling of it once again in this Gospel message may be, for YOU, a real "signpost to Calvary." If it has, I'm sure the editor would be glad to hear about it, and would in turn let me know, that we might rejoice together.

Follow the Signpost!

What a beautiful story it is about Abraham gladly offering Isaac, believing that God was able to raise him from the dead. We may be sure that Abraham understood something of the meaning of the substitute ram, for Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). And this Bible story from the Old Testament points to the coming Saviour. But now He has already come. Will you today follow the signpost to Jesus, and have your sins forgiven?

How sweetly the English evangelist, Leslie Greening, has told us the story in the above sermon. Isaac knew that he was scheduled for death, but that a ram took his place. You and I know that we were doomed to eternal death, and Jesus, the Lamb of God, took our place. I wonder if you, dear reader, have trusted in Jesus, have accepted that dear Saviour? If not, won't you do so this very day?

The editor now begs you that, if you have never trusted Jesus and claimed Him openly as your own

Saviour, you will do so this moment. I beg you to decide, trust Jesus Christ and claim Him as your own this very day.

If you will trust the Saviour, I beg you to sign the decision form below, then copy it in a letter and mail it to me. I will notify Evangelist Greening, and we will rejoice together over your salvation, and I will send you a letter of comfort and encouragement. Decide and sign it today! Follow the signpost to Calvary and put your trust in Jesus!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon, "A Signpost to Calvary," by Evangelist Leslie Greening. I have come to realize that I am a poor lost sinner who needs forgiveness and salvation. Today, with all my heart, I turn from my sins, I turn to Jesus and depend upon Him to save me. Here and now I give Him my heart, I accept Him as my Saviour, I depend upon Him to change my heart and give me everlasting life. I mail this as my public confession of faith. By God's help, I will set out to live for Him, and will claim Him openly as my Saviour.

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Whosoever and Whatsoever

(Continued from page 3)

boldly stepping out upon them so as to give God a chance to prove Himself; when one confesses and forsakes known sin and has a tender and sensitive heart on the sin question; and when one walks in the Spirit day by day so the blessed Holy Spirit may more readily give us the gift of faith, then surely it is proper and right for one to pray that God will bless these means and give us the gift, the grace of faith, in particular matters.

Of course, in the matter of salvation one only needs to take God at His Word and trust Him. But on some other matters, one needs to wait on God and earnestly seek to have faith to claim the things which he desires.

It is the command of the Lord Jesus, "Have faith in God." And one can have faith in God if he is willing to come God's way for faith.

III. The Same Blessed Promises About Prayer for "Whosoever" Prays

When Jesus said, "Have faith in God," He continued, "For verily I say unto you, That whosoever shall say unto this mountain... but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11:23). This is a "whosoever" promise! In other words, God has exactly the same promises about prayer for everybody in the world who will meet His condition of faith.

My book, *Prayer—Asking and Receiving*, has been distributed in 120,000 copies and 20,000 more are now being delivered as this is written. In it I tell many blessed answers to prayer which God has given me, as well as discussing many Scriptures on prayer. And frequently I get letters which make me sad concerning this book. Someone writes and says,

"Dear Brother Rice: I have read your book on *Prayer*, and I know that God answers your prayer. So I want you to pray for a certain thing for me."

But they have misunderstood the purpose of that book. I did not write a book to show how good a pray-er I was, but to show what a great answer-er of prayer God is! May God forgive me if I ever leave the impression that He is more willing to answer my prayers than the prayers of anybody else. No, God is no respecter of persons.

Some people believe that God has selected certain people whose prayers He hears with favor, more than those of other people. Not so! The dear Saviour plainly says that this promise is to whosoever.

In John 3:16 we read the blessed promise of salvation to whosoever believes in Christ. The whosoever in John 3:16 is for every poor sinner in the world, in every generation. There never has been a time when, if a sinner put his trust in Jesus Christ, he would not be saved. There never will be a time when that promise does not apply to any poor trusting sinner. So it is with this promise. The whosoever in Mark 11:23 is as universal as the whosoever in John 3:16. God's universal promise that He will answer the prayer of faith is as broad and all-inclusive as His promise that He will save one who trusts Him for salvation.

God could change His way of dealing in certain ages, and with certain people, in minor matters. For example, He could have people offer animal sacrifices before Christ came, as object lessons pointing to the coming Saviour. He could give the Jews certain ceremonial laws, such as circumcision, the Passover, the Levitical dietary laws, the Jewish Sabbath. These were temporary and ceremonial matters, with certain spiritual lessons involved.

But the matter of prayer is not a ceremonial matter, and people do not pray simply as object lessons. God answers prayer because it is a part of His nature to answer prayer. The psalmist addresses God with these inspired words,

"O thou that hearest prayer, unto thee shall all flesh come," Psal. 65:2.

God never changes, and this is the kind of God He is—He is the God who answers prayer!

So to Him, all flesh comes. That is, every kind of man in the world, in all countries, in all ages, can come to God in prayer because that is the kind of God He is! Just as mercy is a part of God's nature, just as righteousness is a part of God's nature, so His loving attributes make Him always a God who hears prayer. And the God who is no respecter of persons finds it in His very nature to love men and to want to hear them pray, and to want to give their hearts' desires when they trust Him. So God makes His promises about prayer to everybody. He says "whosoever" when He makes a promise about prayer.

So God's rules about prayer do not change in dispensations. God answers prayer today just as He did in the Old Testament times. And for New Testament Christians, God holds up Elijah, the great Old Testament prophet, as a model in prayer.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—Jas. 5:17, 18. God would as soon hear a New Testament Christian pray in New Testament times as to hear Elijah pray in Old Testament times. And His offers of mercy, His loving response to faith, are exactly the same in all ages to all people.

Some people have foolishly said that God gives earthly blessings to Jews, but He gives only spiritual blessings to Gentiles and to the church. But the Bible makes no such distinction. In the Lord's Prayer, the model prayer, Jesus taught us to pray, "Give us this day our daily bread." He is concerned about the material needs of His children now, as ever He was concerned about the material needs of the Jews. God has not changed in the matter of answering prayer. His promises are always the same. He always means "whosoever" when He invites men to pray, and promises to answer faith.

Does God work miracles today in answer to prayer? Well, miracles were always rare. Some people have the naive idea that Bible Christians just regularly went out and worked miracles before breakfast. They did nothing of the sort. Only Elijah and Elisha in the Old Testament, and only Peter and Paul in the New Testament, as far as I remember, raised the dead, and they only once each as far as we know. Even the dear Lord Jesus only three times that we know about raised the dead. Miracles were relatively rare even in Bible times. God usually works through natural means in the physical world. But God's power is no less now than it was in Bible times; and His promises are exactly the same. If God would move a mountain in answer to the prayer of undoubting faith in Bible times, then today He says "whosoever" about exactly the same promise.

Thank God that anybody in the world may come to God in faith to have his prayers answered.

So make sure that your prayers are according to the Scriptures, and that you pray in the will of God, as led by the Spirit of God. And then seek to be so near God and to know His perfect will so well that you can come with great boldness and faith to ask for what you want. And in that case, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). For the promise is to "whosoever."

IV. We Are Invited to Ask For "Whatsoever," and "What Things Soever Ye Desire"

A preacher whom I heard not long ago said, "God promises to supply our needs, but not our wants." But how wrong he was! God promises to supply both our needs and our wants. And in the passage we are now studying, Mark 11:24, Jesus plainly says that we should pray for "what things soever ye desire." We are to ask for anything we want!

I well remember that when I was a boy I felt it would be all right to pray for corn bread and beans and buttermilk, the staple necessities of common fare, along with salt pork, perhaps. But I felt that pineapple upside-down cake, or strawberry shortcake, were luxuries for which it would be presumptuous to pray. I did not know then that one is commanded to pray for "what things soever ye desire."

But this Scripture is not alone in teaching that one should bring every desire of the heart, every longing, to God in prayer. Psalm 37:4 says,

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

Every desire of the heart should be taken to God in prayer.

In John 15:7 Jesus tells us, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

What are we to ask of God? The answer is, in the words of Jesus, "what ye will!"

And in John 14:13, 14 Jesus uses the same word *whatsoever* used in Mark 11:23. Jesus said,

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

One who comes to pray should ask "whatsoever" he wishes. He shall ask any thing. And if you ask it in Jesus' name, you may have it.

This plan of taking everything to God in prayer is God's cure for the sin of worry. For Philippians 4:6, 7 says:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

One should pray about everything; that, says the Lord, is the way to continual peace.

But suppose one's desires are wrong? Suppose one wants that which he has no right to have? Would it not be wrong to pray about it? Well, if one knows that his desires are wrong, he should confess them as a sin to God, to get forgiveness and cleansing. But in any case, if a person has a right to work and plan to obtain things by any means, he has a right to pray for them. And if one is not sure whether his heart's desires will please God, it is still right to bring the request to the Lord with the earnest desire that either God will give the heart's petition or change the desire. If you want the wrong thing, you should ask God to change your "wanton" and make you want the things that will please Him. But it is always wrong to keep any area of one's life apart from God. Rather, the whole heart's desire should be brought before God and submitted for His verdict. If the desire is wrong, we will learn it all the sooner by coming with an open heart to tell it to God. And if the desire is right, we are on proper ground when we ask our heavenly Father for the thing we crave.

Yes, a Christian should take everything to God in prayer, ask for everything He wants. "What things soever ye desire when ye pray" should be the subject of our prayers.

It is obvious that the promise in Mark 11:23, 24 involves great things.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

That is a promise of a miracle in answer to the prayer of faith. And when Jesus said in verse 24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," He is making the promise big enough to fit miracles or anything else that one can ask in faith.

Sometimes men rebuke us for asking, asking, asking from God. The modernist, Harry Emerson Fosdick, in his book, *The Meaning of Prayer*, says that God is not

Preaching, Power and Promotion

(Continued from page 2)

Work for Him as the way opens:

—"Be ye doers of the word, and not hearers only" (Jas. 1:22). "He that doeth the will of my Father" (Matt. 7:21).

Seek to win others to Jesus:—"As my Father hath sent me, even so send I you" (John 20:21). "I will make you fishers of men" (Matt. 4:19; Luke 19:10).

Press onward, outward, upward:—"For the prize of the high

calling of God in Christ Jesus" (Phil. 3:13, 14). "Crown of righteousness" (II Tim. 4:8).

With repentance toward God I receive Jesus Christ as my Saviour and Lord, and relying upon divine help will endeavor to follow his example and obey his commands.

Name _____ Address _____

a Santa Claus, that prayer is not supposed to get things from God. But he is wrong in supposing that God cannot do more wonderful things than little children suppose Santa Claus to do. Men would discourage us from calling on our omnipotent heavenly Father, but the Bible never does. Again and again the Bible encourages us to ask great things of God.

Notice the following Scriptures:

"Ah Lord God! behold thou hast made the heaven and the earth by thy great power and the stretched out arm, and there is nothing too hard for thee."—Jer. 32:17.

"Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?"—Jer. 32:26, 27.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20.

Here we are encouraged to pray for great things, mighty things. We are told plainly that God is able to do exceeding abundantly above anything we can ask or even think.

Psalms 81:10 has a wonderful invitation to large prayers:

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."

Here God reminds us of all the miracles done in Egypt by the hand of Moses—the water turned to blood, the plagues of frogs, of flies, of lice, the murmur of cattle, the hail, the midnight darkness, the death of the firstborn. "All these," God says, "I did. And I can do the same kind of things for you. Open your mouth wide and I will fill it."

God reminds us of how Pharaoh

and his armies were destroyed in the Red Sea when the walls of water stood up contrary to the laws of nature, till the children of Israel had passed through and then submerged the pursuing army. God reminds us that He brought water out of a rock, when Moses smote it, to quench the thirst of three and one-half million people and their cattle. "Don't you think I could fill your mouth?" God says. "Open thy mouth wide, and I will fill it."

He reminds us of the manna sent from Heaven to feed millions of people for forty years, never failing once with the angels' food at the time appointed, and with twice the usual portion the day before the Sabbath. God reminds us that the children's clothes grew with the children and that the garments "waxed not old" during all those forty years. He reminds of His deliverance of the children of Israel from their enemies, and then, with all these mighty acts in mind, He said,

"I am the Lord thy God, which brought thee out of the" (Continued on page 11)

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Whosoever and Whatsoever

(Continued from page 10)

land of Egypt; open thy mouth wide, and I will fill it."—Psa. 81:10.

Here is a wonderfully encouraging invitation to large prayers! We have a great God! And His love is equal to His power. His tender mercy is great enough for our needs just as is His abundant treasury. We should ask for great things from God.

Once in Dallas, Texas, a good deacon came to the office on a week day and we discussed our needs, and agreed to pray. We were to start a tent revival campaign, and seats, lights, our advertising, and financing were serious problems. We were building a great church building, paying cash for carloads of brick and loads of concrete in the midst of the depression, and the money involved serious problems. I had heavy printing bills on THE SWORD OF THE LORD and on free literature given away. We talked about people we wanted to see saved, about the daily radio program which required so much labor and broadcast fees; and when we got down to pray this good man was somewhat overwhelmed. He began his prayer something like this,

"Dear Lord, it may seem like we are asking You an awful lot, but if You will just give us these things today, we'll try not to ask You so much any more."

I have laughed in my heart many times at the ridiculous idea that we could be asking so many things that God would be strained to answer them, or that God would be displeased at our boldness. But in actual truth, all of us have the same guilty frame of mind. We dare not ask things big enough for a great God, the things He has invited us to ask. We sin continually in small prayers, growing out of our small faith.

The great men of God who honored Him most have been the men who made great petitions and asked great things from God. George Muller prayed down seven and one-half million dollars for the care of orphan children, for the spread of Christian literature, for the support of missionaries and Bible societies, and never asked a man for a penny. Hudson Taylor, through faith, founded the China Inland Mission, and in his lifetime took with him and trained and sent out hundreds of missionaries who were supported through prayer, and faith, without any direct appeal for funds. D. L. Moody spent thousands of dollars in building what is now Moody Bible Institute, in building the school at Northfield, Massachusetts, in founding the colportage library, in building the Chicago Avenue Church, the original building of what is now Moody Memorial Church in Chicago, and in his tremendous Chicago World's Fair revival campaigns and other revival efforts. He gave, he challenged others to give, but primarily he prayed and believed God. These men and others like them were great in that they followed the motto of one of them. Hudson Taylor said, "Attempt great things for God; expect great things from God."

My own faith has been very small compared with that of the giants of God mentioned above. And yet I want to give my earnest and grateful testimony that the more I have had faith to ask, the more God has given.

When my book, *Prayer—Asking and Receiving*, was published some ten years ago (1942), I praised God that He had let me have some \$38,000 to spend in Christian literature, and that this money came in answer to prayer. Now I can praise the Lord that He has proven Himself and increased my faith, by His continued blessings. Now in one year the Sword of the Lord Foundation spends a great deal more than \$38,000 in getting out the gospel in books and pamphlets, while our office payroll runs some \$2,100 weekly, and the printing and mailing of THE SWORD OF THE LORD alone costs over \$2,000 weekly. A week ago we agreed to buy an additional building to house some of our overcrowded workers in Wheaton (at this moment some sixty-five people). And we agreed to pay more than \$50,000 for this

building with payments of 5,000 per month beginning six weeks from the date of purchase. And we had no money in hand for the building, and we agreed that we should not take money from the regular funds of the Sword Foundation for this purpose. The money must come from a building fund, to be supplied by the people of God whose hearts the Lord shall touch. Thank God, we have sweet confidence that He who has so graciously blessed in the past will be all the more pleased that we trust Him for the monthly payments which to us seem a large amount.

In conclusion, let me tell you of the mercy of God in the first \$1,000 gift I ever received for the Sword of the Lord work. It was some fifteen years ago in Dallas, Texas. I was pastor of the Galilean Baptist Church, but without any set salary. I had begun THE SWORD OF THE LORD, and God was blessing it with increased circulation. I set the price of fifty cents per year for this weekly paper! You may well imagine that the four large pages weekly cost us much more than that. And the more subscriptions we received, the further we went in debt. When I would leave the church for two weeks and go out to hold revival campaigns and God's people would give me a love-offering, I would return home and give the love-offering to pay up printing bills. But we began a great brick tabernacle, and in several ways that cut my income. First, the more money I raised for the cash payments for brick and concrete and lumber and carpenters' wages and plumbing, the less the good church people had to put in the envelope specially marked "for the pastor." Then I was so occupied with the burdens of raising money for the

church building and helping supervise construction that I could not be away as much in revival services as usual, and so the income from love-offerings was cut down. The good Christian printer who printed THE SWORD OF THE LORD was patient, but I found we owed him \$450 which I could not pay. So I borrowed the money at six per cent interest to pay that, trusting that in a few months' time the money would be in hand to pay off the note. But in six months' time I had not only been unable to pay off the borrowed money, but we owed the printer \$270 more. Another printer we owed \$200 for printing the booklet, "What Must I Do to Be Saved?," which even then was being given away in great quantities. The debts were all on printing bills for the Lord. For myself and for the family we contracted no debts. We paid cash for such groceries and clothes as we bought, and for other expenses, and we did without. But we could not well curtail publication of THE SWORD.

About this time a pastor in the capital city of another state insisted that I come to his city for revival services in "The City-Wide Tabernacle." He believed that the city could be shaken. He urged upon me until at last I consented to begin on a Monday night or Tuesday night, and to stay through one Sunday and through Friday night of the second week.

When I arrived in his city, however, I was shocked to find that the "City Wide Tabernacle" was only a small tabernacle seating perhaps 250 people, in a residence district. There had been no money for newspaper advertising, no money for radio programs or announcements. A few mimeographed handbills, five hundred copies, had been distributed within the immediate vicinity of the church. The first night's service saw only fifty people in the tabernacle.

I worked and prayed and God increased the crowd, and after a few nights we began to see sinners saved. Soon the little tabernacle was full, and God was blessing. On Thursday night of the second week, I said to the pastor, "We will announce that the meeting will close tomorrow night, as planned, and I must catch the night train back to Dallas for our Sunday services."

"But you cannot leave now!" he said. "We have been raising all the money we could to pay on the lumber bill of the tabernacle. The people who come on the week nights have been drained. We must stay over Sunday or we cannot get a good offering for you."

I replied that he should not fret about the offering. I had made no demands and I had set no price on my service. I assured him I would be content, whatever the offering amounted to, but I simply must be back to my own pulpit, my radio broadcast, the large tabernacle, our Sunday night crowd for next Sunday. He was sad. He lamented that there would be a very small offering, but I told him not to worry. Whatever God's people did would content me.

And I meant all that from my heart, yet I could not forget the \$920 of printing bills that were past due and ought to be paid for Christian literature that had already gone out to serve the Lord. When I retired that night, Satan sat on the footboard of the bed and taunted me. "So you don't care whether you get a good love-offering here or not?" the Devil seemed to say. "Who is going to pay these bills that are due? It seems to me you're not getting anywhere very much. You work day and night. Your family does not have as nice clothes as other members of your own congregation. You live in a ramshackle rented house with bare floors and with secondhand furniture. You

give everything you can get your hands on to serve the Lord, and He leaves it for you to carry the burden."

Satan seemed very real to me, and in my heart I said to him, "You old Liar, you Deceiver! You get on back to Hell and I will take this up with Headquarters."

Then with tears I told the Lord that I had never before fretted about what kind of offerings I would get, what kind of pay I would get for any service I had done for the Lord. I said, it is too late now for me to start staying awake at night fretting over what kind of remuneration will come to me for preaching. I am not going to do it. If You do not want THE SWORD OF THE LORD, then You let me know and we will kill it; and with some months of sacrifice and labor, we will pay off the debts. But if You want THE SWORD OF THE LORD, then it is time for You to take over the bills and pay them."

I reminded the Lord, "If You have a copy of THE SWORD OF THE LORD handy, just look at the front page! You'll see that Your name is in big type and my name is in small type. Your name is at the top and my name is at the bottom. THE SWORD OF THE LORD is Yours. I am just editing it to get out the Gospel, to stir revival fires, and to help people understand the Word of God, to make Christians into soul winners. If You don't want that kind of a paper, then You should say so. If you want that kind of a paper, then You should pay the bills. I'm not going to fret about it. That would be a sin!"

Then I went sweetly to sleep and rested in the Lord.

The next night the pastor took an offering. When the pitiful gifts came in, then he added enough to it to make it \$25 for nearly two-weeks' work. That night I got on the train and headed for Dallas. There was not money enough for a berth so I slept in a chair-car, and slept like a babe in his mother's arms. The next morning, after we passed through a principal city, the porter came through the coach calling out, "Dr. Rice! Dr. Rice!" He had a telegram for me. I opened it and found that my two secretaries had wired, "Mr. — has just sent you a check for \$1,000 for your work."

The name was a name that I knew though I had never seen the man, had never written him, nor had any contact with him whatever. God had put it in his heart to send the gift where it was needed.

I took that telegram and walked through the train. I felt as if I was driving Satan before me. Again I called him a liar, a deceiver, a crook. I told him I would never believe him again! I told Satan that the Lord had taken over THE SWORD OF THE LORD and was going to pay the bills.

Thank God, the Lord has taken over THE SWORD OF THE LORD, I trust, and the other work of the Sword of the Lord Foundation, and I trust He has taken me over, too, in some sense.

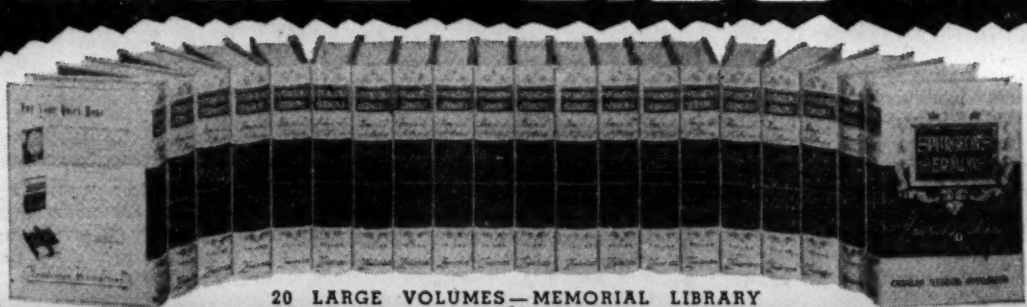
I have gotten other thousand dollar gifts since then, and God has wonderfully, graciously answered prayer. But my heart sings with joy as I remember that time when I was sorely tested and tempted, but when I took the matter to God in believing prayer, in bold prayer demanding that God take care of His work. Thank God, God answers the prayer of faith.

I hope that every reader will memorize the blessed promise of Mark 11:24:

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Oh, dear Christian, God is exceeding abundantly able to do more than you can ask or think! Ask big things of God! Tell Him all the desire of your heart! Make sure that anything in your life that would hinder your faith is put away. Wait upon God, meditate on His Word, practice your faith. In colloquial language let me urge you to "stick out your neck!" Give God a chance to prove that He is the Almighty God, the God who brought the children of Israel out of Egypt, the God of Hudson Taylor, of D. L. Moody, of George Muller, the God of other mighty saints of the past.

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The Editor's Notes

(Continued from page 1)

Revival Return Engagement in High School Auditorium

Sunday morning we spoke to a house full in Highfield United Baptist Church. Sunday night we moved, as planned, to the High School Auditorium. The lower floor was filled, and a number of people were in the balcony for this first Sunday night service, although most of the churches had their own regular services. The interest was deep, there was a solemn pledging of allegiance to God and cooperation in the revival, and a good many lost men and women held their hands for prayer, and one mature man was saved.

Eighteen months ago in the same auditorium we saw 454 people claim Christ as Saviour in fifteen days. The present campaign will last an extra week, and is preceded, we trust, by even more prayer and planning. May God give a mighty harvest! My own heart is so weary of the labor and planning and promotion and writing of the office work, that I look forward with supreme joy to the biggest business in the world—a great revival campaign. I will be speaking three and four times daily, including a daily Bible study period for Christians on soul winning, on prayer, on Holy Spirit power; including a daily radio broadcast and shop meetings frequently. Oh, for the breath of God! Oh, for the fullness of power as at Pentecost!

Still Accepting a Few Dates for Union Revivals

Friends will understand why we must refuse many, many invitations that come from far and near. Our time is so limited. But we will accept a few large union campaigns, God willing, during 1953 and ask our friends to pray that we may accept none but the very engagements God would have us to go to and where He can bless the most.

Many Will Help Monthly on Sword Building Fund

We are glad that God is laying it on the hearts of a good many people to give monthly to the Sword Building Fund. This movement was begun by Pastor Millard Box who started out to give \$10 per month as long as God provides. This kind of help is absolutely essential. God will put it on the hearts of more people to give as the interest increases and as our plans become known. But first of all, we must have the solid help, the regular help in such moderate amounts and small gifts as people can afford to give monthly in this building fund for the Sword expansion program. Again we say, we are not asking for all of the Lord's money that readers have, just for the part which God leads people to give in this great missionary cause of getting out the Gospel around the world through THE SWORD OF THE LORD and our various enterprises.

I got three days in my new office in the Singerspiration Building, recently purchased in Wheaton. Painting, papering, installing book cases, removing a partition, building a closet, and moving in my desk and books, took lots of time. Most of this was done by some of my loyal workers. Mrs. E. E. Aldridge, mother of my fine helper, Dave Aldridge, graciously made the beautiful drapes for my windows. I was happy to have three days, rushed, harried, and burdened days though they were, in the new office before leaving for the Moncton revival.

Other offices in the new building will care for Dr. McCall, our secretaries, Mrs. McCall, Mrs. Handford and her retail book sales department. The Sword Book Room, our local book store, will be moved to the same building, while most of our workers remain in the older Sword of the Lord building at 214 West Wesley, a block away.

This new building will provide for our needs temporarily, but in a few months we anticipate that both present buildings will be crowded. We must make long-range plans for a great building that will cost at least \$250,000,

which will adequately house the Sword of the Lord Foundation and provide for our own printing plant, we trust. Our burdens are heavy, but we have clear leading from God for this expansion program. We know that spiritual readers will prayerfully inquire of the Lord to see how they can help on the Sword Building Fund.

Subscriptions Pouring In!

We rejoice that thousands of subscriptions are coming in for THE SWORD OF THE LORD. The subscription offer is very simple. You may send three 1-year subscriptions for \$5, or one 3-year subscription for \$5. It may be either new or renewal, anywhere in the U.S., or addressed to people in the U.S. armed services. (The Canadian and foreign subscription rate is three years for \$6.50). And with every three subscriptions for \$5, you can get my new book, 223 pages, retailing for \$2.25, *What It Costs to Be a Good Christian*. The book is sent absolutely free with each \$5 order for 3 subscriptions (or each Canadian order of \$6.50 for 3 subscriptions). Or you may have absolutely free *Halley's Bible Handbook*, 724 pages of Bible information, free with each three yearly subscriptions for \$5. Or you may simply get a credit slip and apply these credit slips on other premiums. For example, for thirty subscriptions at \$50, you may have a \$25 library of your own selection from our catalog, including all of our own books and the best books published by other Christian publishers. Or you may send sixty subscriptions for \$100, and get a \$50 library of Christian books, including anything we sell, books of your own choice or ours. Remember that thus for \$100, you can get sixty subscriptions worth \$120 at \$2 a year, plus \$50 worth of books, a total value for you of \$160, for only \$100. This is a remarkable bargain. Pastors and churches should take advantage of this offer to build the pastor's library, or church and Sunday School libraries.

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More By the Editor This Week

This week we are a little embarrassed that the editor's long sermon, "Whosoever and Whatsoever When You Pray," and the editorial, "Christians Ought to Vote," are both in the same issue. We usually plan not to put in so much of our own writings in one issue. But the sermon had already been sent to the printer when we realized that this is the last chance we have to urge Christians to vote in the national election. Usually we have sermons of our own on hand for weeks and months that we cannot print because we do not want to overload the paper with the editor's own writings. Yet your letters are very gracious, and we are grateful. We are sure you will be blessed this week by Evangelist Leslie Greening's great sermon, "Signposts to Calvary," and by marvelous Charles H. Spurgeon's sermon on "The Comforter." And you will be informed by Dr. Carl McIntire's review of the New Revised Standard Version of the Bible.

"Won't You Lose Friends?" Yes!

My secretary asked, "Won't you lose friends by that editorial urging people to vote against the corruption of the New Deal?" I answered yes, that of course I would lose friends by that article. Of course we would rather keep all

of our friends. We would rather that all the people of God would see things as we do, or would love us and trust us the same when we differ from them. But that cannot be. It is always to be expected that the honest and truthful prophet of God will lose friends. Jesus said, "Woe be unto you when all men speak well of you!" Blessed is the preacher who loses some friends for Jesus' sake.

And what will I gain if we lose readers for THE SWORD OF THE LORD, and lose friends who, although they may dislike the corruption of the New Deal, like the rake-off that some people get by its socialistic provisions, provided by taxes on the rest of us? What will I gain if I lose such friends?

First, God willing, we will help to put out corruption in America, in the national government; help to reduce taxes on all of us; help to guarantee the freedom of private property from seizure by demagogues; help to put down government by gangster-ridden city machines in Kansas City, New York City, Chicago, etc. We believe and hope we can help America.

Second, we will gain the respect of people who want to know that the preacher will tell the truth whether he gains or loses by it. Blessed is the preacher who "swears to his own hurt, and changeth not." Friends who read THE SWORD OF THE LORD will know that they can depend upon our editorial policy. We must tell the truth as we see it. We must be against sin, though it loses us friends, though it loses subscribers. At least readers will know that the editor of THE SWORD has not been bluffed, has not been bribed, and can be counted on to tell the people the truth as he sees it. No Christian magazine is worth trusting which cannot be depended upon to do that. At least readers know that THE SWORD OF THE LORD has a certain integrity that is not influenced by public opinion. We may not always be correct in our judgment, but we intend, by God's grace, always to be honest and sincere, and to speak, unafraid, the message which we believe is given to us by the Lord.

And third, we believe that the greatest blessing we can have,

even though we lose friends, is that we can ask for light from God and receive it, because God knows we will not smother the message nor change it to please men. We pray that God may keep us so He can always depend upon us to speak what we believe is the message of God, whether it pleases men or not. Yes, we may lose friends by being outspoken against sin, but we must keep the road clear between us and Heaven. We must please God, even though we cannot always please men.

And that leads us to earnestly plead that readers will pray for us. Pray that we may have the mind of God, that we may know His will and speak it boldly. Pray that we may have clear leading as we try to reach the multitudes with the Gospel message. Pray that God will help us carry our many, many burdens, that He will provide for our needs financially, that He will increase the subscriptions of THE SWORD OF THE LORD until we reach one million homes with the Gospel every week. In Jesus' name, pray for us. We need your prayers and we humbly plead for them.



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Rev. D. J. Wilkinson
Kenora, Ontario, Canada

"Your article in the July 18th issue titled 'Facing The Pierced Jesus,' is one of the most pungently convincing and converting articles that I have had the pleasure to read in a VERY LONG TIME! God grant you many precious souls through its Spirit filled message. 'What a message to the lost house of Israel! What an indictment of modernistic deniers of the truth! Thanks be to God that I received much spiritual strength from reading it.'

W. M. R.
Salisbury, Md.

"I am not joshing you folks when I tell you I really found out what the SWORD was by somebody sending my name in for a few sample copies. I believe in your paper. I'm a Baptist because I try to be by the grace of my Savior a New Testament kind of Christian."

P. I. S.
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certainly has enjoyed the paper. I bought quite a few of your books, and we enjoyed them very much. I have the book of prayer, also the book on the HOME, and others.

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